



President David O. McKay

Beloved is the word that comes to mind. And this gracious kindly, inspired man fits the word in every way.

As one sees his Huntsville home and hears of lessons learned in childhood, there is new understanding of the sentence that he uttered, which has been cited worldwide: "No other success can compensate for failure in the home."

If only in each home all young people in this world could be taught the lessons he has learned!

We witness to the world that this beloved, revered man is a prophet of God in the literal, biblical sense, even as all those to whom God has given this holy calling.

There are millions worldwide, both in the Church and out, who send their love and blessing for his peace and health and happiness and inspired leadership on the ninety-sixth anniversary of his birth. God bless this majestic, compassionate man and be with him in all the days and years that are to be.

September 1969
The Era
in preparation

FOLD-OUT COVER

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Color photos by Marvin Polin

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On the Cover:

Portraits of President David O. McKay at five different periods of his life are reproduced on this month's cover to commemorate his ninety-sixth birthday September 8. These are: 1) young David O. McKay at about age five; 2) in his early twenties as a young university graduate; 3) in his middle thirties as a young member of the Council of the Twelve; 4) in his early 80's, during the first years as President of the Church; 5) today, in his eighteenth year as Prophet, Seer, and Revelator of The Church of Jesus Christ of Latter-day Saints. The painting, done from photographs, was conceived by Improvement Era art director Ralph Reynolds and executed by Dale Kilbourn, a prominent Salt Lake City artist.

This month is the first time the Era has used a gatefold or foldout cover.

President McKay playing horseshoes in London, 1924.



The Era

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The Editor's Page



Our Places of Wo

By President David O. McKay

● Why does The Church of Jesus Christ of Latter-day Saints build chapels?

There are two purposes for which each chapel is constructed: first, that it might be the place where all may be trained in the ways of God, and second, that in it all might glorify our Father in heaven, who asks for nothing more of his children than that they might be men and women of such noble character as to come back into his presence.

The Lord has said in modern revelation: “. . . this is my work and my glory—to bring to pass the immortality and eternal life of man.” (Moses 1:39.) The more we understand of that remarkable revelation, the more profound the gospel becomes and the more philosophical it is for granting the existence of God, the Creator of all things. Of what use would this glorious earth and all the uncounted wonders of the heavens be, if it weren't for men—the children of God? What would rocks and seas and minerals be, to a creation, except as a means to glorify and make possible the advancement of his children? Thus, his work and his glory is to bring about the immortality and eternal life of his children.

That can be done only if we conform to God's laws. That is why he has given us the gospel, and why each individual must work out his own salvation.

Individuals come armed with three potentialities: first, by birth, inheritance—a possession that too many

of us fail to appreciate; second, an environment; and third, what we make of ourselves. It is for this third potentiality that the Lord holds the individual responsible.

The buildings of the Church are an environment—a holy environment—that contributes mightily to the character development of those who come there. Beautiful as our chapels are, they are nothing unless they are used. They are built in order that men, women, and children may come to them to receive training and development that will contribute to pure and righteous living in developing character and increasing faith in God, in whose honor the chapels are constructed.

It has been my privilege, as a servant of the Lord, to dedicate many chapels. As I have stood at the pulpit to speak and counsel before offering the dedicatory prayer, I have often voiced these thoughts:

A completed chapel is a credit to the members, to their skill, to their judgment; it is a credit to the Church. It also stands as a monument to brotherhood and good will. I am not overstating when I say that those who have participated in building chapels have never thought more of one another than they have during the effort they have put forth in erecting a chapel. They have not done it for themselves; they have had the worship of God in mind, and God will reward them for their efforts.

rship

Each of our chapels is built for the worship of God. This is where real communion will take place if we come in the right spirit.

I think of the apostle Peter, that practical fisherman. He was not a theologian when he was called by the Savior, but in less than three years, in spiritual environment, he became one of the great spiritual leaders of all time. It was he who wrote in one of his epistles, "... that by these ye might be partakers of the divine nature." (2 Pet. 1:4.) Peter had reached a spiritual state in which he sensed that he was a partaker of the divine power that comes from God through the Holy Spirit.

In our meetings in our chapels we also can partake of the divine power if we come to worship God in the proper spirit. Thus our meetings in our chapels should be quiet and orderly. It is glorious to partake of the sacrament in silence, so that each may commune with himself as he partakes of the emblems of our Lord's sacrifice.

Think of it—if we have a million, two million, or ten million members each Sabbath day, parents and children, sitting together as families, and all saying, "I am willing to take upon me the name of Christ and always have his spirit to direct me." There is nothing higher. That is why chapels are built.

In the classrooms of our buildings, we are taught the principles of the gospel, remembering that a man

is saved no faster than he gains the knowledge of God's plan.

Our classrooms are used for this purpose not only on Sunday for priesthood and Sunday School meetings but also during the week for meetings of the Primary and the Mutual Improvement Associations.

In our Relief Society rooms, mature women, usually mothers, learn how to render service to others, to be unselfish with their time and talents in matters pertaining to the Church as they are in the responsibilities of their own homes.

In our cultural halls, our people gather together for sociability in an environment that is uplifting. Men are social beings; they do not live by themselves alone, and they must remember that all that they send into the hearts of others comes back into their own.

Many chapels have baptismal fonts. Parents, let your child know what it means to have a repentant spirit, that he may go down in the waters of baptism and make a covenant to keep God's commandments and then to come forth in the newness of life, that he might so live that he may be a partaker of the divine power through the Holy Ghost.

Thus we see that our chapels, which are built and dedicated to the work of the Lord, are places of worship, structures in which we may truly glorify our Father in heaven. ○



Hawaiians Welcome Captain James Cook as a God





Paintings by Sam McKim

Montezuma Honors Hernando Cortez as a Returning God



The Great White God Was a Reality

By Elder Mark E. Petersen
of the Council of the Twelve

● The Great White God of ancient America still lives!

In the discoveries and writings of archaeologists and historians, he now stands out as an unassailable reality. The mystery that so long veiled the puzzling traditions of the natives is swept aside by modern research and newly found but centuries old documents that open a widely expanded view of this divinity and his labors in the western hemisphere.

There was such a God!

He did come to America, long before the time of Columbus.

He taught the ancients his true religion, raised some of their dead, healed many of their sick, taught new and more productive methods of agriculture, and established a government of equality and peace.

He came suddenly and left suddenly in a supernatural manner.

The ancients regarded him as the Creator, come to earth in bodily form.

Who can doubt evidence that now mounts so high?

That he was a Christian divinity none can successfully deny.

That his teachings were akin to the Bible is now readily admitted by many.

And that he promised to return in a second coming is an acknowledged, scriptural fact, well attested by subsequent historical accounts.

The tradition of a White God in ancient America was preserved through generations of Indians from Chile to Alaska, and has been significantly persistent likewise among the Polynesians from Hawaii to New Zealand.

In their main details all such traditions agree. They differ in name and in minor details from island to island and from country to country, but the overall outline remains the same—there was a Great White God. He came among their forefathers, ministered for a while, and then left again. Some say he ascended to heaven.

Of such veracity is the information now available concerning him that Paul Hermann was induced to say in his book *The Conquest of Man*:

“Carefully considered this leaves no conclusion open than that the Light God Quetzalcoatl was a real person, that he was neither an invention of Spanish propaganda nor a legendary figment of Indian imagination.” (P. 72.).

This being was known as Quetzalcoatl in parts of

Mexico, primarily in the Cholula area. He was Votan in Chiapas and Wixpechocha in Oaxaca, Gucumatz in Guatemala, Viracocha and Hyustus in Peru, Sume in Brazil, and Bochica in Colombia.

To the Peruvians he also was known as Con-tici or Illa-Tici, Tici meaning both Creator and the Light. To the Mayans he was principally known as Kukulcan.

In the Polynesian Islands he was Lono, Kana, Kane, or Kon, and sometimes Kanaloa—the Great Light or Great Brightness. He also was known as Kane-Akea, the Great Progenitor, or Tanga-roa, the god of ocean and sun.

What did he look like, this Great White God?

He was described as a tall, white man, bearded, and with blue eyes. He wore loose, flowing robes. He came from heaven, and went back to heaven.

And what did he do when he came? He healed the sick, gave sight to the blind, cured the lame, and raised some of the dead. He taught a better life, telling the people to do unto others as they would be done by, to love their neighbors as themselves, and to always show kindness and charity.

He seemed to be a person of great authority and unmeasured kindness. He had power to make hills into plains and plains into high mountains. He could bring fountains of water from the solid rock.

In addition to giving them rules on how to live peacefully together, he urged them to greater learning, and also taught them improved methods of agriculture.

One of the remarkable things about his coming was that he appeared after a period of darkness in all the land, during which the people had prayed for a return of the sun. While the darkness yet prevailed, "they suffered great hardship and made great prayers and vows to those they held to be their gods imploring of them the light that had failed." As the light returned, then came this "white man of large stature whose air and person aroused great respect and veneration. . . . And when they saw his power, they called him the Maker of all things, their Beginner, Father of the sun." (Pedro de Cieza de Leon, *The Incas*.)

This personage, as he taught his religion, also urged the people to build great temples for worship, and his followers became very devout. (Pierre Honore, *In Quest of the White God*, p. 16.) As he left them, he promised his second coming, which caused the natives to look for his return even as the Jews look for their promised Messiah.

This faith led to disaster, however, when the Spaniards came to America and when Captain Cook sailed to the Hawaiian Islands. But these tragedies served only to reinforce the evidence of his reality.

When the Spanish Conquistadores reached South America, one of Pizarro's lieutenants strode ashore wearing his helmet and breastplate and carrying a shining musket. He made an impressive appearance.

Natives on the shore watched him in amazement. He was a white man! As Pedro de Candia strode toward them, they knelt before him and began to say "Viracocha, Viracocha." It puzzled the gallant Pedro. The natives drew nearer, surrounding him. Somewhat fearful himself, he fired his gun into the air, expecting to frighten the natives away. But they did not move. Instead they whispered, "*Illu Tiki, Illu Tiki*," meaning, "the god of lightning."

The Indians thought he was their returning white god Viracocha, and that with his gun he controlled both thunder and lightning.

Hernando Cortez was likewise believed to be the returning White God as he came to Mexico in 1520. When the coastal natives saw that he was white, a leader among his men, and that he came in a large ship with white sails, they ran hurriedly to their ruler Montezuma and announced that the Great White God had arrived.

This had a striking effect upon Montezuma. He remembered that when he was crowned as emperor, the priests of the Aztec cult reminded him: "This is not your throne; it is only lent you and will one day be returned to the One to whom it is due." (Pierre Honore, *op. cit.*, p. 66.)

Montezuma immediately made plans to greet Cortez with all the respect he owed to the White God whom his Aztec religion had taught him to expect. Precious gifts were brought to Cortez; the riches of the realm were opened to him. He was honored as a deity indeed. But his treachery soon changed that, and warfare resulted. Montezuma lost his throne and his life. But the tradition remained.

When Captain James Cook sailed into the peaceful waters of the Hawaiian Islands, he too was mistaken for the White God. The natives there, like their relatives in America, had long expected the second coming of their Great White God.

Seeing Captain Cook, a white man of high command, sailing in a large ship with great white sails such as the natives had never before seen, the naive Hawaiians received and worshiped him as their long-

looked-for golden-haired god Lono.

Remarkably, Captain Cook had landed during the Makahiki Festival, the celebration that kept alive the traditions of the White God Lono. King Kalaniopuu welcomed him and his party, and the native priests led him with high ceremony to the great stone truncated pyramid that was Lono's temple. In amazement, the redoubtable British explorer accepted their obeisance, quite willing to receive any honors they were willing to bestow upon him.

But his men were anything but angelic, and through their depredations they brought down upon the entire Cook party the wrath of the natives. In the battle that ensued, Cook lost his life.

But once again—the tradition persisted.

Not only have the oft-told stories of the White God continued through the ages, but his teachings are also still dear to the hearts of the natives.

For years, because men went to war and often were killed, women were the keepers of the traditions and genealogies. They told these stories to their children and their children's children.

One of the remarkable survivals is that recounted in Stephen's *Incidents of Travel in Central America*. The author quotes what Fuentes, chronicler of the ancient kingdom of Guatemala and of the Toltecans Indians, said of the origin of these people.

They were Israelites, he said, released by Moses from the tyranny of the Pharaohs. After crossing the Red Sea, they became idolaters because of the influence of the local peoples; and to escape the reproofs of Moses, they strayed away. Under the leadership of a man named Tanub, they drifted from continent to continent until finally they came to a place they called the Seven Caverns, a part of the kingdom of Mexico, where they founded the city of Tula. The story recounts that from Tanub, their leader, sprang the families of the Tula and the Quiche.

Other traditions tell of four brothers who led their families from far distant lands to the east, over the oceans, to the new world where they settled and built cities.

Popul Vuh, the sacred book of the ancient Quiche Maya (published by the University of Oklahoma Press), reveals that the early Americans believed in a trinity of deities. They believed also in a heavenly father and a heavenly mother, and that the Eternal Father and his Beloved Son were the creators of heaven and earth. The trinity are known as Caculha Huracan, Chipi-Caculha, and Rexa-Caculha. They were called the Heart of Heaven.

Popul Vuh also speaks of the creation as having been accomplished by this trinity—three deities—creators and makers of all. These early Americans,

now found to have been highly cultured in many ways, and deeply religious, did not believe in any sexless, formless, phantom-like god. To them the trinity were real persons, who had sex and personality. And there was a mother in heaven.

These early Americans, as shown in this same volume, believed in a preexistence, and in a devil who also lived in that pre-earth life where he boasted of his brilliance and power, saying "my eyes are of silver, bright, resplendent as precious stones, as emeralds, my teeth shine like perfect stones, like the face of the sky. . . . So then I am the sun, I am the moon, for all mankind."

This evil being sought to usurp the glory of God, but failed. "His only ambition was to exalt himself and to dominate."

The manuscript from ancient Indian sources explains that at this point "neither our first mother nor our first father had yet been created."

There is also the story of the woman being tempted to eat the fruit of a tree and asking, "Must I die? Shall I be lost if I pick one of this fruit?"

The story of the great flood (Noah's) is recounted among the early Americans and Polynesians.

Traditions in northern Mexico, principally among the Yaqui Indians, tell of the survival of a council of 12 holy men who ministered religiously among the people. They also tell of a form of sacrament of the Lord's supper, wherein the natives eat and drink sacred emblems amid signs of great sadness, in remembrance of their deity.

Religion was a vital part of the lives of these ancient Americans, as it was with the Polynesians, who, it is believed, brought their religion with them in their migrations from America. Volumes have been written about it.

Who was this Great White God?

As Jesus Christ ministered in mortality among the Jews, he spoke of another body of believers—his other sheep. (See John 10.) He promised to go to them and minister among them. This he did—in America.

In ancient America also prophets ministered, even as others did in Palestine, and during the same period of time.

These western prophets wrote their sacred history, even as did their Palestinian counterparts, and in this manner another volume of scripture was prepared. Known as the Book of Mormon, it tells of God's dealings with ancient America, as the Bible relates the sacred history of the Old World.

The Book of Mormon tells the facts about the coming of the White God, an event that occurred in America following his resurrection in Palestine. Millions of people lived in America then. Some believed

in the coming of Christ to their land. Others scoffed. The believers served the Lord; the scoffers followed every evil path.

When the crucifixion took place and the earthquakes shook Palestine, even worse quakes, tempests, and conflagrations swept over the western hemisphere. The Book of Mormon tells the story:

"And it came to pass in the thirty and fourth year, in the first month, on the fourth day of the month, there arose a great storm, such an one as never had been known in all the land.

"And there was also a great and terrible tempest; and there was terrible thunder, insomuch that it did shake the whole earth as if it was about to divide asunder.

"And there were exceeding sharp lightnings, such as never had been known in all the land.

"And the city of Zarahemla did take fire." (3 Ne. 8:5-8.)

According to the account, the damage was immense. Highways were broken up, cities were sunk, many persons were slain, and the whole face of the land was changed—all this in the space of about three hours.

Then, "... it came to pass that there was thick darkness upon all the face of the land, insomuch that the inhabitants thereof who had not fallen could feel the vapor of darkness." (3 Ne. 8:20.)

After this condition, which lasted for three days, there came a voice, "... and all the people did hear, and did witness of it saying:

"O ye people of these great cities which have fallen, who are descendants of Jacob, yea, who are of the house of Israel, how oft have I gathered you as a hen gathereth her chickens under her wings, and have nourished you. . . .

"... how oft would I have gathered you as a hen gathereth her chickens, and ye would not." (3 Ne. 10:3-5.)

Some days later, a great multitude gathered together about the temple in the land Bountiful, and there came a voice three times:

"And behold, the third time they did understand the voice which they heard; and it said unto them:

"Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him.

"And it came to pass, as they understood they cast their eyes up again towards heaven; and behold, they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them; and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what

it meant, for they thought it was an angel that had appeared unto them.

"And it came to pass that he stretched forth his hand and spake unto the people, saying:

"Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

"And behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning.

"And it came to pass that when Jesus had spoken these words the whole multitude fell to the earth; for they remembered that it had been prophesied among them that Christ should show himself unto them after his ascension into heaven.

"And it came to pass that the Lord spake unto them saying:

"Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world.

"And it came to pass that the multitude went forth, and thrust their hands into his side, and did feel the prints of the nails in his hands and in his feet; and this they did do, going forth one by one until they had all gone forth, and did see with their eyes and did feel with their hands, and did know of a surety and did bear record, that it was he, of whom it was written by the prophets, that should come.

"And when they had all gone forth and had witnessed for themselves, they did cry out with one accord, saying:

"Hosanna! Blessed be the name of the Most High God! And they did fall down at the feet of Jesus, and did worship him." (3 Ne. 11:6-17.)

In the days that followed, this same divine visitor introduced the blessing of the bread and wine as a sacrament; he called forth all their sick, afflicted, lame, blind, and dumb, and healed them; he organized an administration to teach and baptize in his name, and he counseled these leaders and the multitudes about his doctrine. And after many days, "... there came a cloud and overshadowed the multitude that they could not see Jesus.

"And while they were overshadowed he departed from them, and ascended into heaven. And the disciples saw and did bear record that he ascended again into heaven." (3 Ne. 18:38-39.)

This is the true story of the Great White God. He is Jesus the Christ, the Savior of all mankind. ○

It All Began

By Dennis Smith

*It all began
when in the grade-school room
the teacher told us
what an atom was.*

*She said
that if you had a penny
you could put
a million atoms
on the eye
of Lincoln.*

*She held
a pin up
by its head
and said,
"If atoms could be counted,
then a hundred thousand atoms
could be balanced
on the point."*

*We lived in a basement,
which we did
till I was twelve,
and I remember
coming home from school
that night*

*and lying on the floor
below the small high window
on the wall.
The sun shone mellow
in the afternoon
and cast a ray
across the room
above my head.*

*I lay and watched
the dust descend
and dance about
within the ray.
A million specks of dust.
I followed one—one speck.
It floated
undisturbed
by weight.
The currents shifted
and it lifted
out of sight.
I wondered
on the tons of atoms
in the dust around the room.*

*I wondered, too,
if worlds existed*

*on the atoms
in the dust.*

*And then I ran outside
and climbed the hill behind the barn.*

*I looked out over house and orchard,
stretched my gaze across the valley
from the heavy granite mountains
to the lake.
I watched the sun
drop over distant hills
until I felt
the roundness
of the earth itself.*

*I lay
upon the hill
and looked
into the sky;
Then pressed to earth
with back and shoulders,
wondered
if the globe
that swirled with me
weren't in someone else's basement
just a speck of floating dust.*



The Renewal of the Earth to Paradisiacal Glory

By Dr. Hyrum L. Andrus

● The Saints have a work they must perform in order to prepare for the coming of Christ, who will renew the earth to a state of paradisiacal glory. In a very real sense, we are co-workers with the Lord in making the necessary preparations to usher in the millennium.

God's design, the Prophet Joseph Smith wrote, is "to bring about the millennial glory." When the Lord's purposes are accomplished, the earth will "yield its increase, resume its paradiscan glory, and become as the garden of the Lord." (*Documentary History of the Church*, Vol. 5, p. 61.) But if this work is not done, the earth will be "utterly wasted" at Christ's coming. (D&C 2:3.)

To prepare for Christ's coming, the Saints need to establish the kingdom of God on earth, a kingdom patriarchal in nature. Wives and husbands need to be sealed to each other, children to parents, and generation to generation. Having established this divine society among the living, the sealing line will need to eventually extend back to Adam.¹

The divine family order had its origin in heaven before the time of Adam. Abraham wrote: "... it came down from the fathers, from the beginning of time, yea, even from the beginning, or before the foundations of the earth. . . ." Eventually, when this

order is built up among the faithful, some of the glory of the celestial family to be experienced throughout eternity will be reflected in the patriarchal order on earth.² Israel will have been gathered and Zion will have been established according to the pattern of the divine patriarchal order, and the earth will then be "renewed and receive its paradisiacal glory." (Article of Faith 10.)

The fact that the earth will be renewed to a paradisiacal state of glory implies that it was once in such a state. In order to understand this renewal, we must understand that before the fall, Adam lived in the presence of God with no veil between him and his maker. All things were in a state quite different from our present order of life. And except for the fall of Adam, "all things" that were created would have remained forever in the same state in which they were after the creation. (See 2 Ne. 2:22.)

But all this was changed by the fall. God's glory was withdrawn, and life was reorganized on a temporal plane. (See D&C 29:31-32; 77:6.)

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Joseph Smith stressed, however, that Adam's "transgression did not deprive him of the previous knowledge with which he was endowed relative to the existence and glory of his Creator. . . ." (*Lectures on Faith*, 2:19.)

Think for a moment what this means. Even though he fell, Adam remembered life in his former paradisiacal state. What, then, did it mean to Adam when the Lord said: ". . . as thou hast fallen thou mayest be redeemed, and all mankind, even as many as will?" (Moses 5:9.) What was redemption if not to be brought back, eventually, to a state of glory similar to that from which Adam fell?

After the fall, Adam desired to regain the presence of God with his posterity who would obey the gospel, and to see the earth redeemed to a state of glory. But to achieve these objectives, he and his righteous children had to be organized into a divine family order patterned after celestial society. He therefore called the patriarchs who had been ordained among his descendants, with his righteous posterity, to the valley of Adam-ondi-Ahman. Presumably, Adam was concerned at this time with the organization of his righteous children into the divine patriarchal order. He also blessed them, Joseph Smith explained, because "he wanted to bring them into the presence of God." (*DHC*, Vol. 3, p. 388.)

This desire was shared by other great patriarchs and prophets. "In the first ages of the world . . . there were Eliases raised up who tried to restore these very glories," the Prophet Joseph declared, "but did not obtain them." Later, Moses "sought to bring the children of Israel into the presence of God, through the power of the Priesthood, but he could not." (*Ibid.* In regard to the effort of Moses, see *D&C* 84:19-24.)

Though these ancient patriarchs and prophets failed to realize their desire, the Prophet Joseph Smith explained that "they prophesied of a day when this glory would be revealed," and he indicated that it would be in "the dispensation of the fullness of times, when God would gather together all things in one." (*DHC*, Vol. 3, p. 388.) This gathering includes the gathering of the Saints into the divine patriarchal order. When this is done, Adam's desire will be realized. Christ will come, and the earth will be renewed to a paradisiacal state of glory.

Joseph Smith, in speaking of the obligation that the Saints have of building the divine patriarchal order, said of our righteous dead: "We cannot be made perfect without them, nor they without us." (*Ibid.*, p. 389.) Again he explained: "It is necessary that those who are going before and those who come after us should have salvation in common with us; and thus hath

God made it obligatory upon man." (*DHC*, Vol. 6, p. 313.)

The Prophet taught that the final judgments incident to Christ's coming will not be poured out upon the wicked until the divine patriarchal order is established. Before that time the Saints will receive the sealing ordinances in the house of the Lord, "thereby making their calling and election sure." (*DHC*, Vol. 5, p. 530.) The spirit of Elijah will be manifested to build up the (divine patriarchal) kingdom and place "the seals of the Melchizedek Priesthood upon the house of Israel." In this way all things are to be made ready. "Then," he concluded, "Messiah comes to His Temple, which is last of all." (*DHC*, Vol. 6, p. 254. This will be a preliminary appearance of Christ among the Saints before he comes in glory in the clouds of heaven.)

When Jesus comes, it will be to reign on earth as King of kings and Lord of lords through the instrumentality of the divine patriarchal order. ". . . we calculate to give the Elders of Israel their washings and anointings, and attend to those last and more impressive ordinances, without which we cannot obtain celestial thrones," Joseph Smith stressed. He therefore urged the Saints to build the Nauvoo Temple so that righteous men could "receive their endowments and be made kings and priests unto the Most High God." (*DHC*, Vol. 6, p. 319.)

But this is not all. By establishing the divine patriarchal order, the Saints will prepare for Christ's coming to renew the earth to a paradisiacal state similar to that which prevailed before Adam's fall. "When these things are done," Joseph Smith stressed, as he spoke of the work to be accomplished, "the Son of Man will descend." Speaking of the millennial conditions that will then prevail, he added: "We may [then] come to an innumerable company of angels, have communion with and receive instruction from them." (*DHC*, Vol. 3, p. 389.)

The Lord has revealed some of the transformations that will take place when the patriarchal order is established and Jesus comes in glory. The power of Christ's glory will consume the wicked and make all things that remain new. (See *D&C* 101:23-25.) The earth will be transfigured according to the pattern that was shown to Peter, James, and John upon the Mount of Transfiguration.³ God's "knowledge and glory" will "dwell upon all the earth." (*D&C* 101:25.) Revelations state that the earth will be "clothed with the glory of her God," and that Christ's glory will be upon his people. (See *D&C* 45:59; 84:101.) The enmity of man and of all flesh will cease. Because the fruits of the Holy Spirit—such as love, peace, and joy—are so abund-

dantly manifested, peace and tranquility will abound. (D&C 101:26; Isa. 11:6-9.) The spiritual union between man and God will be perfected to the point that "whatsoever any man shall ask, it shall be given . . . him." (D&C 101:27.) Even before man calls, God will answer; and as man is speaking, God will hear. (Isa. 65:24.)

Several factors will make it so that Satan will not have power to tempt any man. For instance, all "corruptible things" will be consumed. The truth and light of Christ's glory will be manifested and spread abroad. Faith will increase, and righteousness will be established. Because of these and other reasons, the Lord will bind Satan during the thousand years.⁴ Meanwhile, the faithful Saints will receive the renewed earth for an inheritance. They will "multiply and wax strong," and their children will grow up without sin unto salvation. (D&C 45:58.) Since the corruptible things that cause man's physical body to deteriorate will have been largely destroyed, there will be no death, except that there will be a rapid change from the millennial state to that of the resurrection. (See D&C 101:24-25, 30-31.)

Finally, great knowledge will be revealed concerning the creation of the earth and the purposes of the creation, the history of all nations and peoples, laws, revolutions, and glories of the several spheres in the universe. But more important, the earth will "be full of

the knowledge of the Lord, as the waters cover the sea."⁵

From the indication of the scriptures, the millennium will be a glorious age in which great blessings of both spiritual and temporal nature will be given to man. The work of preparing for that great day, the Prophet Joseph Smith declared, is "a work that God and angels have contemplated with delight for generations past; that fired the souls of the ancient patriarchs and prophets." It is a work that "is destined to bring about the destruction of the powers of darkness, the renovation of the earth, the glory of God, and the salvation of the human family." (DHC, Vol. 4, p. 610.) This is the work that the Saints are engaged in as they strive faithfully to build up the divine patriarchal order on earth and to sanctify themselves in preparation for the coming of the Lord. ○

FOOTNOTES

¹Joseph Smith taught that Adam cannot receive a fullness of glory until this family order is perfected and presented to Christ, who will present "the kingdom to the Father, which shall be at the end of the last dispensation." (DHC, Vol. 4, p. 209.)

²In speaking of the doctrine of election in the flesh, Paul wrote that Israel has a legal claim to "the glory" of God. (See Rom. 9:4; also DHC, Vol. 4, pp. 359-60, where Joseph Smith discusses this passage.) That is, when Israel is organized according to the law of God, she has a claim to the glory of the celestial family, being an extension of that family to the earth. In accordance with this promise, Zion will be endowed in some measure with the glory of God before Christ comes in the clouds of heaven to consume the wicked and renew the earth. (See Isa. 4:5; 3 Ne. 20:22 and 21:25; D&C 45:67.)

³See D&C 63:20-21. The earth will still be a temporal sphere (D&C 77:6), but it will be transfigured by the glory that will be revealed, somewhat as Moses was transfigured, as recorded in Moses 1:11.

⁴See D&C 101:23-28; 1 Ne. 22:26; Rev. 20:1-3. Satan entices man through the corruption in the flesh. See 2 Ne. 2:28-29.

⁵See D&C 84:98; 101:32-35; 121:28-30; 2 Ne. 30:16-18; Isa. 11:9.

A Parent's Thoughts on Education

By Evalyn M. Sandberg

*There is a formal teaching that
he will receive in schools;
and many plodding years must pass
before he knows the rules.*

*Another kind of learning will
come automatically:
he'll get it from associates
and from some things he'll see.*

*I would not have him know too soon
age fails to make us wise,*

*or that well-veiled deception lies
behind some other eyes.*

*I would not have him early learn
the rushing, head-long greed
of those who seek more than their own
and leave someone in need.*

*As time moves swiftly on its path,
oh, world, be slow to trace
this other kind of knowledge
upon my child's fair face!*

A special tribute to

In



Born September 8, 1873, President McKay grew to manhood in the small farming community of Huntsville, some 12 miles east of Ogden, Utah.

President David O. McKay on his 96th birthday

Huntsville

By Mabel Jones Gabbott

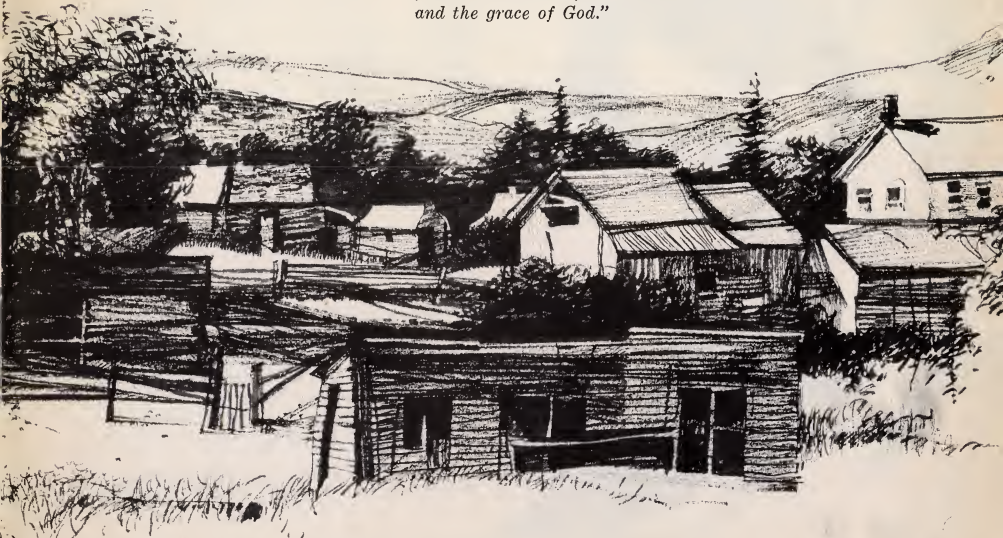
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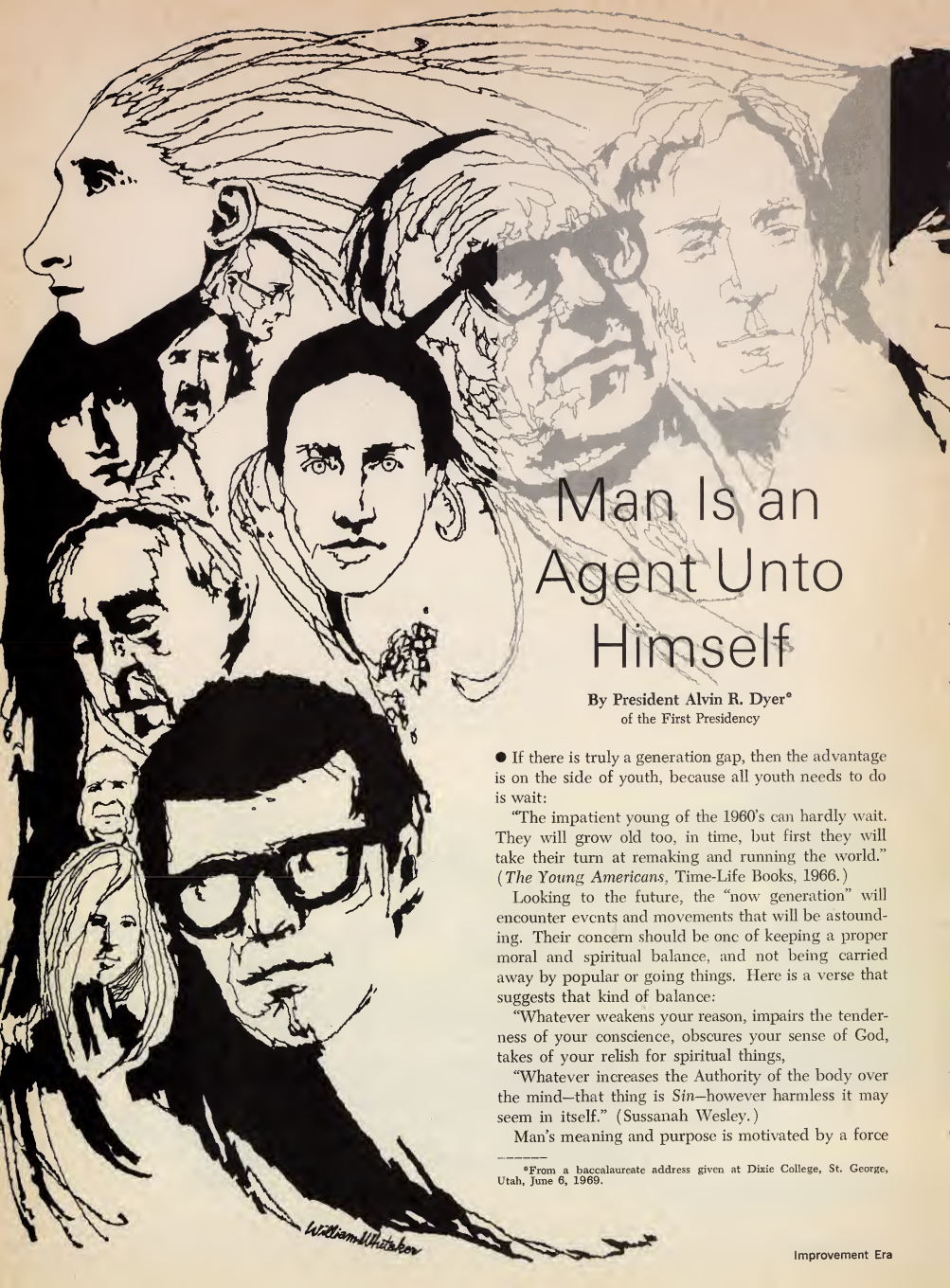
*Who would know,
seeing the grass-grown road
wind into the pebbled driveway,
The high-roofed barns,
sagging beneath the seasons' weight
of time and weather,
The trees grown taller through the years,
thrusting from slender saplings
sturdy trunks, and leafy branches,
The rail fence warped and worn, and the small slat gate,
The rolling fields and hills,
the sturdy homes . . .*

*Who would know
that once a boy named David,
like Israel's king,
walked on paths like these,
kept in such a barn his best-loved horse,
knew rain and sunshine haying in such fields,
climbed on such fences,
swung perhaps on some such gate?*

*We know
how glad once grew each small green blade of grass,
how best beloved is every board and rail,
how honored and revered this town becomes,*

*For here in Huntsville,
our Prophet as a lad
"grew, waxed strong in spirit,
filled with wisdom,
and the grace of God."*





Man Is an Agent Unto Himself

By President Alvin R. Dyer*
of the First Presidency

● If there is truly a generation gap, then the advantage is on the side of youth, because all youth needs to do is wait:

"The impatient young of the 1960's can hardly wait. They will grow old too, in time, but first they will take their turn at remaking and running the world." (*The Young Americans*, Time-Life Books, 1966.)

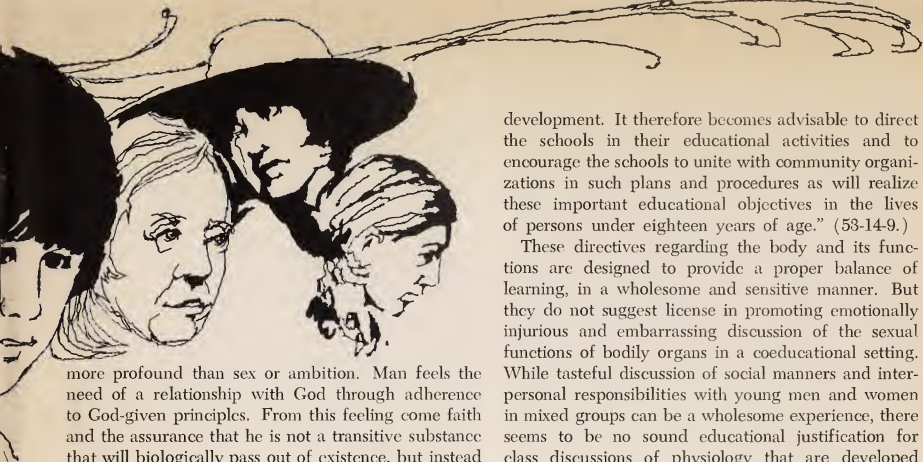
Looking to the future, the "now generation" will encounter events and movements that will be astounding. Their concern should be one of keeping a proper moral and spiritual balance, and not being carried away by popular or going things. Here is a verse that suggests that kind of balance:

"Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, takes of your relish for spiritual things,

"Whatever increases the Authority of the body over the mind—that thing is *Sin*—however harmless it may seem in itself." (Sussanah Wesley.)

Man's meaning and purpose is motivated by a force

*From a baccalaureate address given at Dixie College, St. George, Utah, June 6, 1969.



more profound than sex or ambition. Man feels the need of a relationship with God through adherence to God-given principles. From this feeling come faith and the assurance that he is not a transitive substance that will biologically pass out of existence, but instead is an eternal being. This truth, fully grasped, can produce the balance of light over darkness.

The teaching of physiology and hygiene in our public schools at the right age level and in the right context—where proper coeducational aspects are adhered to, and where the school seeks to supplement the home and the church—can be appropriate and proper. The teaching of physiology and hygiene is supported by most legal codes in regard to public school law. This is one example:

"It shall be the duty of all boards of education and officers in charge of schools and educational institutions supported in whole or in part by public funds to make provision for systematic and regular instruction in physiology and hygiene, including special reference to the effects of stimulants and narcotics upon the human system." (*Utah Code Annotated* 1953, S3-14-14.)

It is most vital that the *moral and spiritual* values of education, which have long been established and are constantly being reinstituted, should be associated with all teaching concerning the individual. I quote further from the Utah Code:

"Educational Objectives—The result of two years of volunteer service by more than one hundred committees acting under the call of a president of the United States gives the first charter right of each American child as 'Spiritual and Moral Training' and the second as 'Understanding and Protection of His Personality.' The seven cardinal objectives of education first announced and advocated by the National Education Association in 1918 and since accepted by educational leaders throughout the nation are health, citizenship, vocations, worthy use of leisure, worthy home membership, ethical character and the fundamental processes or tools of education. Six of these have to do primarily with personality or character

development. It therefore becomes advisable to direct the schools in their educational activities and to encourage the schools to unite with community organizations in such plans and procedures as will realize these important educational objectives in the lives of persons under eighteen years of age." (53-14-9.)

These directives regarding the body and its functions are designed to provide a proper balance of learning, in a wholesome and sensitive manner. But they do not suggest license in promoting emotionally injurious and embarrassing discussion of the sexual functions of bodily organs in a coeducational setting. While tasteful discussion of social manners and interpersonal responsibilities with young men and women in mixed groups can be a wholesome experience, there seems to be no sound educational justification for class discussions of physiology that are developed around stimulating visual aids depicting male and female reproductive relationships.

Sex educators are suggesting indoctrination on this subject from kindergarten through the twelfth grade. This increases the tendency of precocity. The immature child is brought at once among temptations he cannot resist because he cannot understand them. It causes him to grow old before his time.

Precocious fruit is not good fruit. The first ripened apples often have a worm at the core. What is worth having must bide its time. To seize it before its time is to pluck it prematurely.

The idea that sex education is strictly educational and does not involve morals is a deception and does not conform to gospel teachings and established educational standards.

It has been said that "familiar things happen and mankind does not bother about them. It requires a very unusual mind to undertake the analysis of the obvious." (Evelyn Whitehead, *Science and the Modern World* [The Macmillan Co., 1953].)

It is in this light that I speak of spiritual and moral training as the charter right of our youth in the school classroom. To provide safe guidelines, these values should be foremost, particularly in our maturation courses of study.

Principles that harmonize with gospel standards have been reinstituted time and time again as responsible commissions appointed by U.S. Presidents have met to give serious thought to the training of our youth. From the Educational Policies Commission Report of 1951 I quote the following:

"In educational terms, this value requires a school system which, by making freely available the common heritage of human association and human culture, opens to every child the opportunity to grow to his full physical, intellectual, moral, and spiritual stature.

It favors those plans of school organization and instruction which recognize and meet the varying needs and aspirations of individuals." (Italics added.)

With regard to the teacher, upon whom falls the real burden, and who reflects the extent of his or her morals or the lack of them in his or her teachings, the commission report has this to say:

"Since the ultimate success of a program to develop moral and spiritual values depends largely on the teacher, the institutions which educate teachers should give full recognition to these values in their curricula. These values should also receive emphasis by in-service workshops and other developmental programs. Personal character of an acceptable quality to serve as an example to American youth often determines the success or failure of a teacher in teaching subject matter as well as in contributing to moral development. Character, therefore, should invariably be an important consideration in the employment of a teacher. The teacher education institutions should consider character, along with scholarship and teach-

mission on National Goals, 1960, p. 22.)

Herein, it seems, is the crux of the whole matter!

In the light of these educational objectives, the idea is presumed that physiology and hygiene, with proper content and with proper age and group orientation in the school classroom, and in support of teachings in the home, may be pursued with dignity when associated with moral and spiritual values.

The sexual impulse should be played down. It is strong enough without encouragement. "We have blown it up with a thousand forms in incitation, advertisement, emphasis and display, and have armed it with the doctrine that inhibition is dangerous, *whereas inhibition—the control of impulse—is the first principle of civilization.*" (Will Durant, "Man Is Wiser Than Any Man," *Reader's Digest*, November 1968, p. 86. Italics added.)

But certain sex educators claim that a new definition is needed for the meaning of morals, and this relativistic movement has led to what is now called the new morality. Anything that is new should be compared with the old when one attempts a justification of a changed definition. Perhaps the following comparisons will help us to understand what is meant when reference is made to a new morality:

The Old Morality

"Thou shalt not commit adultery; and he that committeth adultery, and repenteth not, shall be cast out." (D&C 42:24.)

"And verily I say unto you, as I have said before, he that looketh on a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith and shall fear." (D&C 63:16.)

"Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, . . . shall inherit the kingdom of God." (1 Cor. 6:9-10.)

The New Morality

Speaking of infidelity or adultery, a modern sex educator makes this comment:

"Infidelity, extramarital affairs, aren't true adventures; the roles played in casual sex are stilted and soporific. Within the well-stabilized, committed marriage, a few extramarital episodes won't alter the tapestry, but I don't believe any marriage can withstand the erosion of repeated infidelities." (*Coronet*, May 1969, p. 17.)

Supposedly the *relativistic* category is modern and, according to scholars, is of the new morality. According to definitions in this category, a morality of consequences is

"...inhibition-- the control of the impulse-- is the first principle of civilization"

ing skills, in the selection of students, in judging the competence of student teachers, and in the recommendation of prospective teachers to boards of education.

"School administrators, having placed an emphasis on character in the selection process, should encourage teachers to use initiative and imagination in the development of their subject matter in ways which teach moral and spiritual values." (*Moral and Spiritual Values in the Public Schools*, Educational Policies Commission, 1951, p. 55.)

And again, from the report of the President's Commission on National Goals, in 1960, the following:

"The family is at the heart of society. The educational process begins and is served most deeply in the home.

"The major domestic goals of equality and education depend overwhelmingly on individual attitudes and actions.

"It is the responsibility of men and women in every walk of life to maintain the highest standards of integrity." (Programs for Action in the Sixties, *Goals for Americans*, The Report of the President's Com-



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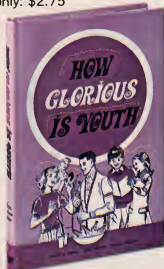
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"Flee also youthful lusts: but follow righteousness, faith, charity, peace." (2 Tim. 2:22.)

"Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves."

(Rom. 1:24.)

created, whereby sexual acts are judged according to their effects.

Sex acts under this system are right or wrong only in terms of scientifically measurable consequences. (SIECUS [Sex Information and Education Council of the United States] Study Guide No. 9, p. 9.)

A third category, which is identified as the *hedonistic position*, is characterized by devotion to pleasure as a way of life. "It creates . . . a morality of indulgence" which the sex educators argue can be a responsible indulgence. (SIECUS Study Guide No. 9, p. 10.)

These "old morality" statements are referred to by our modern sex education teachers as being in an absolutistic category—or a position of a morality of commandment. (SIECUS Study Guide No. 9, p. 8.)

But let it be remembered that the morality of commandment spoken of emanates from God, the source of all intelligence, and is a positive divine guideline to salvation, being fully and completely oriented to truth, which is eternal.

In my April 1969 general conference talk I made this summation concerning sensitivity training, which I refer to again, because of the widespread modern-day use of this training:

" . . . sensitivity training teaching methods, *when abusively used*, not only break down barriers of privacy, but also provide the techniques for mass, rather than personal, decision. This tends to destroy the agency of man and is therefore evil in concept." (Era, June 1969, p. 41. Italics added.)

Let me differentiate between training and therapy. Training is a learning process designed to help normal, healthy participants develop new skills and more effective behavior patterns. Therapy is a process of helping persons with emotional disturbances to reduce those disturbances that are preventing them from effectively determining their own action. Groups can be used for training or for therapy purposes. Some group methods that may be appropriate for therapy

are not necessarily consistent with training goals.

Authorities generally agree that from training groups comes the here-and-now aspect, and they do not deal in the privacies of one's past behavior.

Thus, in a training group, there should be no confession of problems or personal difficulties one has had in his past. The emphasis should be on looking at how effective a person's behavior is in working in the group. Exposures of past difficulties or problems of a private nature have no place in group training.

Men with experience have long recognized that groups are indispensable to society and serve many worthwhile functions. It should be equally apparent that groups are not designed to be ends in themselves, but are means to serving the individual. The primary function of any worthy group, be it the family or some other organized unit, is to invite and sustain self-determination in the individual. Coercion is an outlaw in any group training. A well-organized training group should have the element of helping group members *resist the tyranny of group coercion*.

The use of individual confession of past behavior with a feedback to a group is an exploitation of the rights of the individual. Its use only tends to increase the peril of such situations to create the tyranny of coercion, and is contrary to gospel teachings concerning the law of agency. This principle is also recognized by the Education Policies Commission, which has said:

"The inherent worth of every human being is basic in the teachings of Christianity and of many other great religions. The individual personality can acquire a capacity for moral judgments and a sense of moral responsibility. This doctrine sharply challenges every form of oppression. It implies that each human being should have every possible opportunity to achieve by his own efforts a feeling of security and competence in dealing with the problems arising in daily life." (*Moral and Spiritual Values in the Public Schools*, Educational Policies Commission, 1951, p. 55.)

Deviations in sensitivity training often occur when the teacher seeks to impose himself, rather than the subject material. This, aside from its implications, is a mark of teaching failure.

Processes in coercive control of human behavior can lead to loss of agency. This particular type of group training, which is actually an attempt at therapy, tends to break down self-reliance, and places decisions for the individual upon the group or mass. Self-reliance is a needed attribute to development of qualities of good stemming from free will and choice.

Any situation that could coerce the individual to make decisions would have no true foundation. In this, as the Lord explained to the Prophet Joseph

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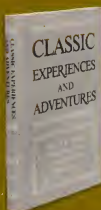
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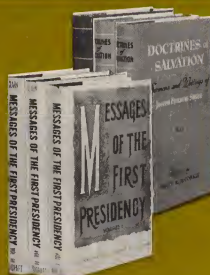
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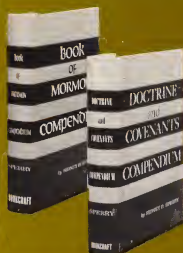
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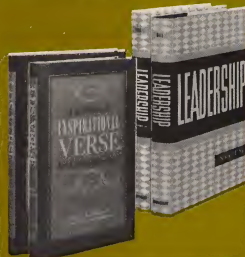
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








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



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To Fathers

By Gay N. Blanchard

*It is hard to let a child go,
A beloved child, one close to the heart.*

*It is hard, knowing his weakness
And where he might fall,
To sever the tie
That keeps him in the security
of your eye.*

*So God, our Father,
Could not let us go from him
Until he had made sure
That someone,
An extension of himself,
Would love and care.*

*He knew we needed
Someone to make real
The prayers sent up to him
For shelter, raiment, food;
Someone to help make good
His hopes for us,
To help us keep in memory heav-
en's home;
And by persuasion,
patience,
kindness,
self-controlled example
Prepare us to return in safety
there.*

*He gave this precious steward-
ship
To fathers.*

*Still according to his righteous-
ness, they have free choice;
And those who dare accept the
challenge
To be his agents, our protectors,
here on earth
Are in training, surely,
Someday to be gods.*



Smith, one may have something bestowed upon him by compulsion, but he could not truly receive it, as it would not be his possession.

"For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold, he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift." (D&C 88:33.)

You will notice that he cannot rejoice or use that which is conferred upon him because, having been forced upon him, it is not his possession. You may observe, by reading further from this revelation, the eternal nature of this law.

By divine decree the individual becomes like unto a God when through personal volition he comes to know good from evil. (See Gen. 3:22.)

Dr. Carl Jung, noted scientist of the mind, makes a contributing statement to the need of self-reliance and personal motivation, or self-direction, with these words:

"It always has been and still is the great question how to get the ordinary human to the point where he can make up his own mind to draw the right conclusion and do the right thing, or how to make him listen at all. His moral and mental inertia and his notorious prejudices are the most serious obstacles to any moral or spiritual renaissance." (Cited by Dr. James R. Hine, in Alvin R. Dyer, *Who Am I?* [Deseret Book Company, 1966], p. 24.)

I believe it important, from a gospel viewpoint, to understand the evil principle of unrighteous dominion or compulsion, which can be exercised upon the souls of men, as compared with righteous dominion and agency. In order to do this, let us refer back to the primeval period, concerning which we are fortunate to have revealed information from the Lord.

The center of the preexistent controversy concerned Lucifer or Satan, a son of the morning, who came before the council of heaven and proposed a plan of redemption from the spiritual death of mortal existence. He proposed that the law of agency be discarded, thereby eliminating personal volitions of obedience or disobedience, and the need for a knowledge of good and evil.

As evidenced by a revelation from the Lord to Moses, we learn that this was a proposal whereby Lucifer sought to aggrandize himself by receiving the glory of the Father, and thus become the redeemer:

"And I, the Lord God, spake unto Moses, saying: That Satan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning, and he came before me, saying—Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost,

and surely I will do it; wherefore give me thine honor." (Moses 4:1.)

The very nature of Lucifer's plan of coercion or compulsion would be contrary to divine law, which irrefutably establishes the fact that all acquisitions of life have their beginning in personal and individual choice. And even though God knew that some of his children born in mortality would not measure up and would, through willful wrong choices between good and evil and through disobedience to eternal laws of righteousness, eventually after mortal existence be assigned to realms not in his presence, still, he also knew that the only chance of spiritual redemption for any of his children would come from the application of the law of agency, as he explained to Moses:

"Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down." (Moses 4:3.)

The nature of the proposal made by Lucifer would make of man a thing to be acted upon with a complete loss of willful and personal decision, which would be contrary to the true principle, as explained by the prophet Lehi:

"... they have become free forever, knowing good from evil; to act for themselves and not to be acted upon. . . ." (2 Ne. 2:26.)

Concerning this principle, the Prophet Joseph Smith stated: "The contention in the pre-mortal existence was due to the fact that there would be certain souls that would not be saved, whereas the devil, or Lucifer, said he could save them all." (*Times and Seasons*, Vol. 5, p. 616.)

This proposal, involving the surrendering of the law of agency, was rejected; and the plan advocated by the Firstborn Son of God, that the law of agency would continue in mortality, was accepted.

It is not difficult to recognize that in Lucifer's plan the element of compulsion or mass coercion upon the individual would be placed in effect without any recognition of values, good or evil, right or wrong, and therefore would be devoid of any moral consequence.

From the same revealed information, the Lord explained why Lucifer—or Satan, as he was then called for proposing such a plan—was expelled from the presence of God, never to return.

The plan that was accepted provided that man would have the right of agency as he would be confronted with opposites in mortality, and that with self-direction he could rise above all. "This would make certain his understanding of the difference between

laws which would elevate and insure further progression, and the opposite which would bring about a retrogression. By choosing right over wrong, man would thus take unto himself the power which comes from volitional decision. In this manner he becomes like unto the Gods who have attained perfection by constant right decision through the power of agency." (Dyer, *op. cit.*, p. 141.)

From the following revelation we learn that to exercise compulsion or unrighteous dominion over an individual in any degree is to be denied the power that leads men into all truth. This has a specific reference to the priesthood, but the same principle applies to anyone who exercises or uses conditions of compulsion:

"... when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit

"Another principle that appears
to be most often violated
in so-called training groups
is that of confession"

of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man.

"Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints, and to fight against God." (D&C 121:37-38.)

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come." (John 16:13.)

It is not difficult to identify, on the basis of this eternal law, the ill effects that can be caused by the abusive and unwarranted use of coercion in group behavior techniques.

Another principle of the gospel that appears to be most often violated in so-called training groups is that of *confession*. Concerning personal confession of past behavior, the Lord, speaking of the manner in which confessions are to be made, gives this instruction:

"And if thy brother or sister offend thee, thou shalt take him or her between him or her and thee alone; and if he or she confess thou shalt be reconciled." (D&C 42:88.)

"And if thy brother or sister offend many, he or she shall be chastened before many.

"And if any one offend openly, he or she shall be rebuked openly, that he or she may be ashamed. And if he or she confess not, he or she shall be delivered up unto the law of God.

"If any shall offend in secret, he or she shall be rebuked in secret, that he or she may have opportunity to confess in secret to him or her whom he or she has offended, and to God, that the church may not speak reproachfully of him or her." (D&C 42:90-92.)

A member of the Church who has committed a serious transgression should confess the same to his or her spiritual leader, the bishop.

It is to be observed that in each condition referred to, the confession is to come willingly through a self-directed method, from within the person. This is a principle, according to the Lord, by which we shall be governed.

Brigham Young, speaking no doubt in the spirit of this revelation on *confession*, said:

"If I am faulty towards my God, I will keep my faults from the people as long as I can. Is there any good reason for this? There is. *Were I to relate here to you my private faults from day to day, it would not only do you no good, but it would injure you . . . and it would weaken and not strengthen either the speaker or the hearer, and would give the enemy more power. . . .* I pray the Lord Almighty to so preserve me that you cannot find fault with me righteously. Do you not desire the same?"

"I have my weakness, and you have yours; but if I am inclined to do that which is wrong, I will not make my wrong a means of leading others astray. . . . I believe in coming out and being plain and honest with that which should be made public, and in keeping to yourselves that which should be kept. *If you have your weaknesses, keep them hid from your brethren as much as you can. You never hear me ask the people to tell their follies. . . .* If you have sinned against the people, confess to them. If you have sinned against a family or a neighborhood, go to them and confess. If you have sinned against your Ward, confess to your Ward. *If you have sinned against one individual, take that person by yourselves and make your confession to him. And if you have sinned against your God, or against yourselves, confess to God, and keep the matter to yourselves, for I do not want to know anything about it. . . .*

"We wish to see people honestly confess as they should and what they should." (*Journal of Discourses*, Vol. 8, pp. 361-62. Italics added.)

With regard to the principle of the agency of man, there keep running through my mind these verses

that we have used in the mission field:

"Know this, that every soul is free
To choose his life and what he'll be,
For this eternal truth is given
That God will force no man to heav'n.
"He'll call, persuade, direct aright,
And bless him with wisdom, love and light,
In nameless ways be good and kind,
But never force the human mind.
"Freedom and reason make us men;
Take these away, what are we then?
Mere animals, and just as well
The beasts may think of heav'n or hell."

—William C. Gregg, *Hymns*, No. 90

We see, in the divine wisdom of God, the effects of the eternal laws of personal redemption as brought to the beclouded consciousness of man by the power and administration of the Holy Ghost. Each law is correlated to bring about the change needed to prepare man for his place in eternity. The innate recognition of the divine leads to faith in God and in life. This awakening light reveals unto man himself his own condition and the need of change—the need to repent of such wrong-doings with which he is beset, so that he can continue in the way of peace, power, and further enlightenment. But the overt act of man to accomplish this requires decision, and decision is an act of agency; thus, we observe the correlation of the laws of faith and repentance with agency. It is in this self-directed process that acquisition of a principle becomes effective. Any other method produces a false possession of a gift that cannot be had.

Never in all of man's human endeavor does he represent the principle of law of agency more effectively than when he is in the process of repentance. There is no experience in the earth-life existence of man when man will glorify God the Father and his Only Begotten Son more, or when he will fulfill a basic purpose of his mortal sojourn, than when he exercises his own volition to overcome wrong. While he becomes like unto God, "to know good from evil," he becomes a god when he consistently, through self-direction, incorporates the good and casts aside the evil. To deprive man of this privilege would be to deny him his potential. To impose it upon him by force would be ineffectual.

I have referred to some abuses that have crept into sensitivity training, the nature of which is acknowledged by the National Training Laboratories, the pioneer in group dynamic research and the founders of the idea of laboratory training process. This organization is extremely concerned with the abuses that are now cropping up in the name of sensitivity training.

There can be no doubt that if these abuses are avoided there are definite areas of good that can be accomplished in legitimate group training.

Before concluding my remarks, I offer these suggestions to our Latter-day Saint educators, concerning whom it is hoped that an ever increasing number will go forth from our Church-oriented schools and insti-

"Never does man represent
the law of agency more effectively
than when he is in the
process of repentance"

tutes to leaven the educational atmosphere wherever they may teach. Of these, the Church is indeed fortunate to have so many who are outstanding in the fields of teaching, research, and administration in many of the great universities and colleges throughout the land. In the light of deceptive objectives found in modern trends in particular areas, we look with constant hope that these men and women, representative of the Church, will achieve and keep a proper balance with gospel orientation constantly in view, especially in fields of sociology, maturation, and group training.

Possessed with a background of knowledge in the revealed truths of the restored gospel, they stand on the front line, and, if they will see it, they have a peculiar and unlimited opportunity of leadership so much needed in this time of value crisis. The challenge is before them to magnify their priesthood in upholding moral and spiritual values. This effort calls for perpetual adjustment and reevaluation of certain concepts in the fields they have chosen to follow. Their response to this challenge will have a far-reaching effect and will be recognized in more places than they have perhaps thought possible.

In conclusion, may I again refer to the spiritual fact that the Lord has told us to live by the pattern of gospel laws. Said he: "And again, I will give unto you a pattern in all things, that ye may not be deceived; for Satan is abroad in the land, and he goeth forth deceiving the nations." (D&C 52:14.)

I bear testimony that if we will keep our place secure in the kingdom of God, if we are to safeguard our lives against the evils of the day, we must walk in paths of righteousness in whatever field we choose to follow and keep close to that way of life found in the pattern of the gospel. ○



Psychologists Honor BYU Graduate Student

Gary Schwendiman, a doctoral candidate at Brigham Young University, has been named by the American Psychological Association as one of ten outstanding young psychologists in the United States and Canada. The honor includes attendance at the two-week International Congress of Psychology in London.



Carnegie Hero Medal Awarded

Russell L. Beck, deceased member of the Lakewood (California) Fourth Ward, has been awarded posthumously the Carnegie Hero Medal. The award, which also carries a two-year \$50 a month stipend, was awarded for Brother Beck's efforts to save a worker who had succumbed to fumes in a gas-filled manhole. Brother Beck was active in work with the youth in the Church.



Californian Named Outstanding Educator

Richard L. Hanna, ward clerk of the Huntington Beach (California) Fourth Ward, has been selected by the California Junior Chamber of Commerce as one of the ten outstanding young educators in the state. Brother Hanna, an elementary school teacher, is co-author of a science test series for junior high school students.



Education Association Secretary Appointed

Elmer S. Crowley of the Rock Creek (Maryland) Ward has been named executive secretary of the National Council of State Education Associations, with headquarters in Washington, D.C. Formerly head of the Idaho Education Association, Brother Crowley has been administrative director of the national organization.



Tabernacle Choir Sings in San Diego

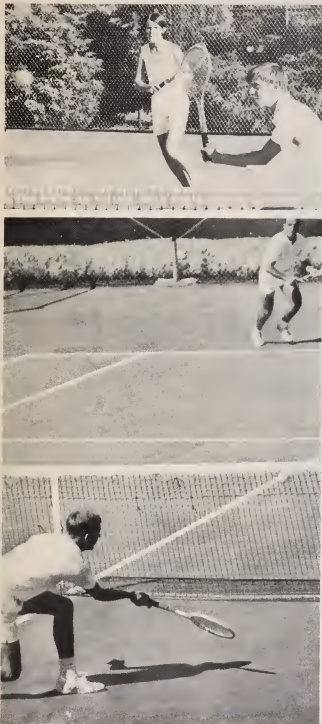
An estimated 30,000 persons recently filled the new San Diego, California, Stadium to hear the Tabernacle Choir sing a "Happy Birthday Salute" concert in honor of San Diego's 200th anniversary this year. The event was widely heralded by press and public alike.



Hill Cumorah Pageant Presented

The annual Hill Cumorah Pageant in western New York was again staged this year to approximately 100,000 viewers during a six-day run. This year's presentation was marked by a widened seating area, removal of some trees to give greater visibility, addition of electrically operated water curtains, a new sound and lighting system, and a new 100-seat theater for the visitor's center. The pageant is one of the major religious pageants in North America.

LDS Scene



All-Church Tennis Champions

The all-Church tennis championship tournament was recently held in Salt Lake City. Some 300 netters from Hawaii to Great Britain competed for 50 title trophies in 34 divisions.

Top awards went to Joseph Cowley, men's ranked singles, and Janice Stevens, women's ranked singles.

The four-day event was held at Salt Lake City's Liberty Park.

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have this story
about when
I and my wife
went to the
Hawaiian Temple
in June. She was
attending a Relief
Society convocation
so I was alone this day.

Hands descended over my head and hair
to my ears, and lights rippled on the
water at my feet. So this is America
too, I thought. I squeezed my eyes
shut, meditating. This room and font
were warm and clean. Voices began



confirming me for the 40 names I had just represented in
baptism one by one. I gained much face. I was number 8 in line.
The Church and we joined each other halfway there in I.

A

Hawaii

It was still morning—maybe near noon, as I was hungry—but here deep in the Hawaii Temple my timing (but not my direction) was off from being across the world from Taiwan. I needed orienting. The clock's hands might as well join. I sat confirming for the dead, and as I faced northwest toward Taipei I thought, you don't say the word *death* heedlessly. Baptizing for the passed-beyond ones is better.

I opened my eyes a little. My white pants and shirt clung. They were a good fitting, because I went for fittings three times and the tailor thought I would never finish, but these had to be perfect. A man doesn't fly to Hawaii every day, to marry and work in the temple, to receive his endowments. Meimei, my wife, tailored our rice-white robes. I felt like a pioneer, with the 39 others who came. With these officials and bankers and rice farmers and shoe cutters we had set our faces east, and we flew bravely out of my loved Taiwan, our trip on the front page of the *Mandarin Daily News*. Some of us took American names. On our way we ate at a Tokyo restaurant surrounded by pink-blossomed cherry trees. I can never remember if those are Chinese or Japanese cherry trees.

So at the font's edge I waited for the next name's confirmation. It was a beautiful name. It was our own—a Chinese name we researched and found of Meimei's ancestors: Hang Chung Jen—not just the passed-on, but the Chinese passed-on. Not strangers.

When we had arrived, the temple glowed in the mandarin sun white-hot at us, a pearl in a lotus, a touchstone where heaven and earth, Yang and Yin, converged willingly. I said to her, "A first-class temple."

It was a common ground for the living, the waxing, the younging, creative enough to synthesize their living and religion and have fun at it. I had my Psalms with me—the first part of the Bible I ever read. Religious white did not mean mourning here. I liked the landscaping's economy of balance. This was color. Exciting. Heaven was smiling. We, I thought, have come a long way. And much waiting.

Last winter at the New Year of the Monkey I went back to Taroko Gorge at East Taiwan (where I worked a summer ago paving and driving a patch truck for Taiwan Cement) with Meimei to ask, after grievous rehearsal (being a novice), her to marry with me. She took my hand and we hiked. For I knew (and she knew too) the Church members would come to the

temple this summer, and she said yes. We have saved money because we were graduated, I working for her father at the corporation. I gave up a graduate scholarship at Taiwan National for an equal one in Utah, and we spent the spring getting our visa details done.

There was the moon at Taroko, gauze-covered before the rains, and a jet cutting across like a spider, leaving one thread going east over the gorge. And I was fearing and trembling—a little seed of panic at proposing and going to America and all.

We strolled across the footbridge in the high fog in Taroko, and I was glad we wore tennis shoes and that I was young high in the mountains. I waited for her, helping her up. A man should be kind. And deft. I grinned wide. "Tell me your joke, Chan," Meimei said. Her eyes are huge like apricots. She would soon be Hu Yen Ling, but I called her Meimei the way sweethearts were called in China before.

"Ai ya, I'm happy."

"How now?"

"I just asked if I can give myself away to the girl I love, and she assented."

We kept up walking. I had involved myself in her family, and I became of her clan, Weng, at 23 and she at 22. Now I would be a patriarch, the generations in order, with China's best cook to wife. I would wake in mornings beside her and reach out. And she would be there, this existence being good. In a bright hour I would remember loneliness as a long-ago knock at my gate, when I was disoriented.

Coal smoke from the cold canyon air came down, like smoke at the houses around our university in Taipei. We heard a folk song coming out that set us in harmony. I wondered if some chemistry would happen upon sharing my name with Meimei and at what moment her name changed.

The old familiar air of Taroko. I loved the sound of the river below by the inn where we had fried rice for lunch (not as good as Meimei's); dogs barked in the houses above. My soul walked comfortably on that soil with her. They were both mine. Both were necessary. And tangible.

A man is lucky to have a wife and all. And so I kissed her and was out of breath from hiking, and

Robert J. Morris is a Brigham Young University student specializing in Asian studies, an interest motivated by his mission in the Far East.

Patronym for Hu Chan

By Robert J. Morris

remembered the first kiss at college when my contact lens fell out. Thus I meditated. So winter passed to spring and spring to summer, and I never knew them more beautiful or swift. Every time we were together we would repeat again our plans for America, which we had never seen, and we never grew weary.

We had asked my uncle to arrange the marriage with Meimei's parents and for branch president Huang to perform the rites. (Whenever he interviews, he asks you what your favorite scripture is.) We initiated our marriage there as a pre-enactment, then again in Hawaii. Hawaii was a crux. We would go to the America mainland for living and graduate study in Utah. We planned in ambition, like many of our friends who emigrated to be like their friends. The thought of going all the way to America thrilled me at first to be with the Church firsthand. Yes, Taroko was pretty, like the Pali and Waikiki, really the only place in Taiwan that looked like the Chinese paintings you see from older dynasties. But I missed our island, and at the temple I began to doubt the propriety of home's having a new name.

My confirming finished, I stepped again into the warm font, and my white clothes rippled. I and my branch president bowed slightly and smiled. The font walls were watermarked. He said, "What is your favorite scripture?"

I said, "Mosiah, eighteen chapter, thirty verse." Another 40 names for the passed-beyond ones, perfecting this day their candidacy as beginners in the Church, rebirthing, and I felt a little hungry, so it must be noon.

Everyone in that baptistry was Chinese. Everybody. The water glittered against my waist. The record keepers called the name of a passed-on person, a Chinese, and I felt an ancestral anxiety of my own. Someday I could stand here for my long silent parents.

Waiting was over, and everything in bounds and oriented for me. I was more complete as a man; as the Tao says, my Yang maleness was whole and smoothed by the gentle occupations of Meimei's feminine Yin, as of old, a consummate and organic whole with her ancestors. Myself before Meimei knew loneliness as a deep cave.

I yearn sometimes to know my genealogy too, and perhaps that was drawing me eastward from Hawaii. A man needs a legitimate knowledge of his birthright, not shreds. I was an orphan at five. Maybe thinking of all those new names and faces in Utah scared me a little.

But it was in my high school days I began to have friends of the Mormon Christian people, who mentioned that I was the son of a Father of spirits—a son of heaven. I asked them to tell me more about this

Father, and Joseph Smith's short sections in the Doctrine and Covenants captivated me. A man wants a God to be somewhere and somebody. Ai ya, time flies like an arrow. I paid a tenth and stopped tea. And meditated a new light. My uncle told me you are a young one, and faithlessness is not becoming a man. When you exchange innocence for faith and choose a religion, even as you will choose a wife, so you will not relinquish your Chineseness; whatever you be, be a good one, and it was no reprimand so I did not fear.

In my uncle's guest room was some writing; The Son Who Travels Ten Thousand Li Should Reflect That There Is Still a Home. I and Meimei had the best of one world. So that is how we married and did temple work afterward. And we called our joy the first day.

For the fortieth name again the soft water now covered me, and sound changed pitch. I remembered my own baptism. I felt innocent and plain, as now. I looked up through the water at the rippling ceiling a moment. To have a father is good. To be a father is good, and to organize a family in your name.

I felt something like an iron rod, akin to religious burnings, through my middle, as I came up. It would be good to take that feeling back to Taiwan. We will have our sons at home and not scattered abroad. That is restitution enough. A man holds the priesthood. And each man begets his own race. As the sage kings Yao and Shun initiated the common enterprise of my people, so we venerate them because that cause is our most primal and propitious duty to them as cultural ancestors and founders.

Going back to the island, we would gain face—a prerogative I now shared with Meimei and owed my sons-to-be. Our future lay behind us.

We can even squeeze in a summer semester at Taipei, I thought. But no one ever taught me how to be a father to sons. So that was my most immediate school, and maybe in after years we could join our friends abroad who were neither east nor west. For now the temple had been a simple solution. And that is what I told Meimei that afternoon as we packed our white clothes. ○

How True!
By Mary Colby Wilder

*Though we are many
Miles apart,
A prayer can bring us
Heart to heart!*



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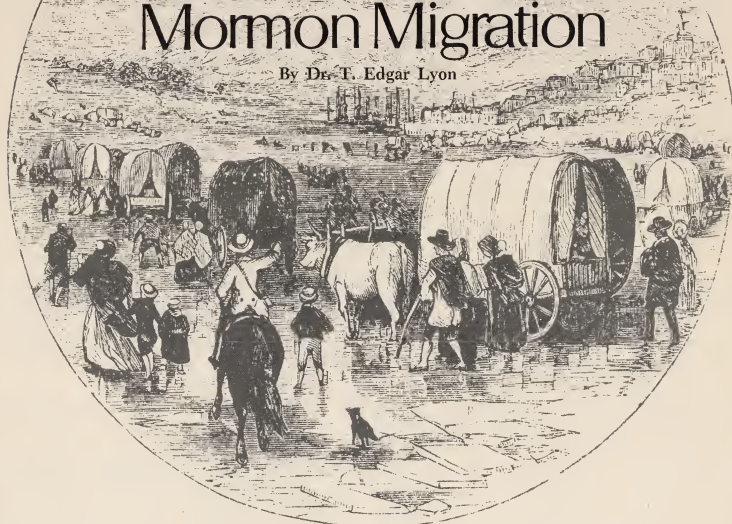


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Some Uncommon Aspects of the Mormon Migration

By Dr. T. Edgar Lyon



● In the centennial year of the Mormon migration, Vilate C. Raile wrote of the Mormon pioneers:

"They cut desire into short lengths
And fed it to the hungry fires of courage.
Long after, when the flames had died,
Molten gold gleamed in the ashes.
They gathered it into bruised palms
And handed it to their children
And their children's children forever."

In our pioneer heritage there is much of this molten gold, but we often cannot distinguish it from the ashes. Some of it is found in the uncommon aspects of the Mormon migration.

The period from 1835 to 1869, when the railroads were joined at Promontory Summit, was a time in Western America when thousands of people moved to the Far West on horseback or with wagons. The

Mormons were not the first of the western pioneers; they did not compose the vast majority of those who went west; and they did not pioneer the first trans-Missouri wagon road. But there are some aspects of what they did that tend to be ignored in historical accounts of westward expansion of the United States. There are at least ten unusual aspects of the Mormon migration.

1. *A Religiously Motivated Migration.*

The motive that led the Mormons westward was religion, and in this they differed from all other sizable contemporary migrations. Utah is the only western state settled by Americans in which religion was the primary motivating force for migration and in which

Dr. T. Edgar Lyon, well-known Church historian and author, has taught for many years at the Institute of Religion adjacent to the University of Utah campus and is research historian for Nauvoo Restoration, Incorporated.

it continued as such for more than a half century. Most people traveling to the Far West sought economic betterment, improved health, escape from the monotony of urban life, flight from unhappy marital or family situations, to run beyond the long arm of the law, or to give vent to a restive spirit of adventure.

After having met pressures from hostile social groups and religious bigots in New York and Ohio, the Mormons migrated to Missouri. There, the same forces, intensified by local problems, erupted into mob violence on two occasions and ended in the expulsion of

“Utah is the only western state settled by Americans in which religion was the primary motivating force for migration....”

the Mormons from the state. They settled in Illinois, but soon the old sources of friction, augmented by political intrigues, economic jealousy, and startling religious innovations, aroused antagonism toward them. They were presented with the alternative of abandoning their city of Nauvoo and their many settlements in the surrounding country, or engaging in a civil war to maintain their property rights and their religious differences. The Mormon leaders announced their intention to seek a new home in the Far West rather than engage in the shedding of blood. There they would build their communities and be free to establish their religion and a government in harmony with their religious ideals. Mormons by the tens of thousands undertook the tiring westward journey to establish what they termed “the kingdom of God.”

2. *The Economic Status of the Participants.*

A second factor that is different in the Mormon migration is the economic status of the participants. In contrast to the usual California and Oregon migrants of the same years, the Mormons were relatively poor, and many were in destitute circumstances. The earliest pioneers to Utah had received only a fraction of the value of the property that had been sold in Illinois and Iowa. Usually they had received only food, wagons, livestock, or farm products in exchange for their homes, farms, and shops. Their wagons, when loaded with the farming equipment and tools needed to establish houses in their new settlements, the necessary food to last them for more than a year, and

bedding and clothing, were more than filled. There was little or no space for hauling furniture or luxury items, or even stoves, in many cases.

In contrast, the Oregon and California immigrants who camped along the same roadway to the West carried large sums of gold and silver to establish themselves in their new homes. Many of their wagons, not being filled with such large supplies of food, which could be obtained when they reached the Pacific Coast, started their journeys with fine furniture and luxury items.

After 1849 the Perpetual Emigrating Fund Company provided overland transportation from the Missouri Valley outfitting centers to Great Salt Lake City, for those unable to secure their own wagons and animals. Many of the converts in the British Isles, where wages were depressed, could not save enough to pay their passage to the Missouri Valley. Later the fund provided complete transportation from British and continental ports to Utah. With all of their worldly possessions in one or two boxes (so limited by the shipping companies and the Perpetual Emigrating Fund Company), thousands of immigrants who otherwise never could have reached Utah were given the privilege of establishing homes and owning land in their new Zion.

3. *Mormons Did Not Employ Professional Guides.*

During the eighteen-twenties, thirties, and forties, the “mountain men” (fur trappers and traders) roamed western North America. In their quest for beaver and otter, they followed Indian and buffalo trails and became familiar with the mountains and plains of the West. When beaver hats were replaced by silk hats, the value of beaver pelts fell drastically, and their trappings ceased to be a highly profitable business.

Many of them found a new source of income. They journeyed to the rendezvous points for immigrants going to the Far West and offered themselves as guides to the migrating parties.

The immigrants, aware of the unmarked wilderness roads, the dangers from Indians, and the problems of crossing the large rivers and high mountains, gladly engaged the services of these knowledgeable men at very high prices. To have started for Oregon or California without a guide would have appeared foolhardy.

The Mormons did an unusual thing. They lacked the gold and silver to employ the guides, but they had confidence in their leaders as men inspired by God. These leaders had studied every available map



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and printed record (particularly those of Captain John C. Fremont). They were confident that with God's aid they'd "find the place which God for us prepared, far away, in the West." As they journeyed westward

"There is no known record of any other such large company of pioneers starting for the West, in which no one in the company had previously traversed the road"

they made inquiry of the mountain men they met, concerning the best roads to follow. There is no known record of any other such large company of western pioneers starting for the West, in which no one in the company had previously traversed the road.

4. *Non-frontiersmen Were Quickly Transformed Into Pioneers.*

The Saints who left Nauvoo were not in the main rugged frontiersmen who had come from pioneering stock. The majority of them in their own generation had come either from the settled communities of refinement along the Atlantic Seaboard or from the British Isles. They were not fifth- or sixth-generation pioneer stock, such as Abraham Lincoln's family. His ancestors had pioneered on the Atlantic seaboard, then above the tidewater regions, over the mountains into the great western valleys, into Kentucky and Ohio, Tennessee, Indiana, and Illinois. This contrast is significant.

Relatively few of the Mormons at Nauvoo had grown up accustomed to dealing with livestock, farming, building houses from the raw materials of the countryside. Many of the American Mormons and most of those from Europe had been miners, factory workers, shopkeepers, sailors, trained artisans, and businessmen. The Mormon exodus took that group, and under the tutelage of a relatively few who had grown up in pioneering situations, within a few months the Saints had been transformed into a people who handled heavily loaded wagons drawn by oxen, horses, and mules and traversed a variety of climatic belts into the arid West.

None of these migrants were familiar with irrigation agriculture. All had come from areas where the rainfall produced abundant crops or verdant coverage of

the prairies. Under the leadership of men whom the Saints viewed as God's prophetic leaders on earth, they diverted the water from mountain streams and made the former deserts become fruitful fields. They became the pioneers in irrigation processes in America and formed the basis of irrigation law that has now become international in its acceptance.

5. *A Migration of Families.*

The greater part of the wagon trains that traveled the California and Oregon trails were composed predominantly of men. Relatively few women and children accompanied them. There were some exceptions, but the movement was primarily one of adventurers who did not take families with them. In contrast, the Mormon pioneers (with the exception of the first pioneer exploratory party) were families moving en masse to the Far West. In addition, the Mormon migration had a higher percentage of older people, who went along with their married children.

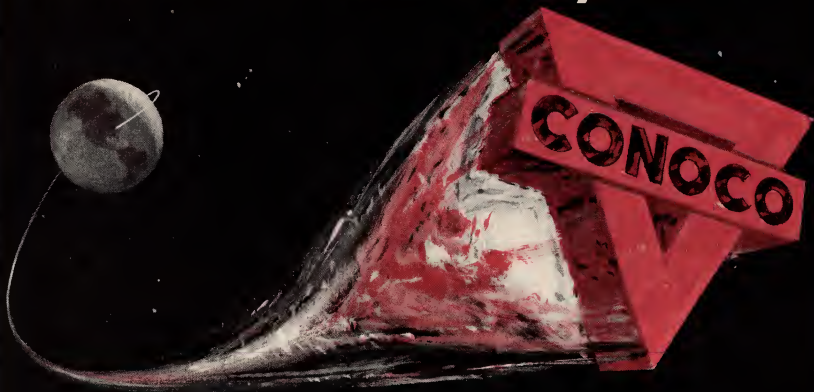
These factors make the Mormon migration unique because of the greater difficulties imposed by the divergent groups within the companies. Women, children, and older people prevent a group from traveling as rapidly as a body of men could do. The usual childhood diseases, childbirth, and the infirmities of age all caused lost days of travel. These people required more time to pack and unpack each day, to prepare meals and wash clothing.

The presence of families required the travel companies to be larger than a group of men, in order to provide sufficient men to adequately guard the group against Indian depredations. The increased size of the companies created other problems, including more time needed to water the larger number of animals three or more times a day, and to sort out the hundreds of animals each morning before harnessing or yoking-up.

6. *The Mormon Trail Was a Two-way Road.*

The majority of pioneers heading for the West Coast were not concerned about building a road on which to return to the East, nor were they concerned about those who would follow after them. Once on the West Coast, ocean transportation would provide easier communication routes with the East. In contrast, the Mormons were conscious that a never-ending stream of immigrants would be following in their steps, as converts caught the spirit of gathering. Furthermore, they were aware that missionaries by the hundreds would be trekking back along the route, and that

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wagons would be returning to the Missouri Valley to haul new groups of immigrants to Utah.

When they came to streams that were fordable, they stopped long enough to cut down the banks to make the descent and ascent from the ford easier. They corduroyed swampy stretches of road and constructed ferries on the larger rivers that were too swift or deep to ford, then stationed crews to operate them for oncoming parties. They constructed dugways to reduce the hazard of loaded wagons tipping over

“They improved the roads, in an unselfish way, as a means of assisting a great number of people unrelated by blood to them....”

on hillside roads. They improved the roads, in an unselfish way, as a means of facilitating the movement of a great number of people, unrelated by blood to them, but tied perhaps even closer through the bonds of Christian love and brotherhood.

7. *The Magnanimous Aspect of the Mormon Migration.*

Though it is difficult to measure this intangible achievement in terms of material accomplishments, it was nonetheless a unique aspect of the Latter-day Saint migration. The Mormons were concerned with the social and economic well-being of mankind as well as spiritual values. When they departed from Nauvoo there were hundreds who possessed neither wagons nor draft animals nor milk cows. The members of the Church, in conference assembled, placed themselves under a mutual assistance covenant to exert every resource within their power to assist those families without the necessary facilities to travel, and not to rest until all Saints who desired to go west had been helped on their way.

Many converts in the British Isles lacked money to follow the Saints to the Great Basin. The Perpetual Emigrating Fund Company and a few wealthy members of the Church assisted thousands to reach their Zion in the mountains. Such assistance opened the way for people who otherwise would have spent their lives at a relatively low economic standard of living to become independent landowners and farmers and artisans.

The annals of immigration in America can be

searched in vain for a comparable mass of people in the lower economic brackets being moved so far and so efficiently by their co-religionists without any profit motive, and without a planned exploitation of them as a work force.

8. *The Organization of Mormon Wagon Trains.*

Nothing had welded the average emigrant to the Pacific Coast into a homogenous group prior to starting for the West. Most pioneers traveled to some well-known rendezvous point and joined others whom they had not previously known, to make a group large enough to travel in safety and to be able to hire a guide to conduct the train on its long journey.

In contrast, the Mormons had been conditioned by a common religious conviction concerning the restoration of the gospel and its priesthood leadership. Brigham Young announced a revelation (D&C 136) that gave a plan for organizing the wagon companies. Under this system there was a chain of command from the leader of each migrating unit down to each wagon. The corollation of effort at each level enabled the Mormon companies, although composed of people who usually did not have outfits as good as the non-Mormons en route to the West, to complete their journey in a minimum of time, with a minimum loss of manpower and goods, and a higher percentage of success in reaching their destination.

Mormon companies did not go part way west, then lose heart and return to the East. By mutual assistance, sharing, and sacrificing, all born of their religious sense of brotherhood, the Mormons maintained their organized groups. They did not reject their leaders nor split the trains into units too small for adequate protection. In any wagon train there are fast- and slow-walking animals. The Mormons with the fastest-walking animals did not go off and leave the others. The speed of the entire train was limited by the gait of the slowest team in the group.

9. *Respect for Life and Death.*

The journals of immigrants who traveled the Oregon and California trails relate that parties arriving at a campground often found the remains of a human body there. The dead person had been wrapped in a blanket and placed in a shallow grave, as the camp hurried on to its destination. Wolves had pawed away the earth and exhumed the remains.

Mormon journals note many deaths en route to the Great Basin. But they also noted the making of coffins from spare lumber, wagon tailgates, or cottonwood



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The Spoken Word

Chance could not have done it

As men move farther out from the magnificent earth that God gave us, and look back upon its awesome beauty, its movement, its precision and proportion, upon the wondrous working and magnificent majesty of it all, we come with souls subdued to the quiet conviction of these simple words: "In the beginning God created the heaven and the earth. . . ."¹ Chance could not have done it. "And God saw every thing that he had made, and, behold, it was very good."² Well, man, made in the image of God, has done much with his marvelous God-given mind, in the discovery and use of natural law. But much as man has done, he has scarcely touched the surface of all this majesty of meaning, of purpose, of infinite understanding. Think a moment of the organizing and engineering and operation of it all—of keeping a world within a livable range of temperature; of air and water renewing themselves; of insect, animal, and bacterial balance in infinite variety. And the creation is evidence of a Creator, design is evidence of the Designer, and law is evidence of its Maker and Administrator—evidence sufficient even for the most skeptical and unbelieving. "When a load of bricks, dumped on a corner lot, can arrange themselves into a house," wrote Bruce Barton, "when a handful of springs and screws and wheels, emptied onto a desk, can gather themselves into a watch, then and not until then will it seem sensible, to some of us at least, to believe that all . . . [this] could have been created . . . without any directing intelligence at all."³ Then and only then will I believe that this was done by chance—or without eternal plan and purpose. "Behind everything stands God," said Phillips Brooks. "Do not avoid, but seek, the great, deep, simple things of faith."⁴ "And God saw every thing that he had made, and, behold, it was very good."

¹Genesis 1:1.

²Genesis 1:31.

³Bruce Barton, *If a Man Dies, Shall He Live Again?*

⁴Phillips Brooks, *The Light of the World and Other Sermons: The Seriousness of Life*.

* The Spoken Word from Temple Square, presented over KSL and the Columbia Broadcasting System July 13, 1969. Copyright 1969.

logs. A deep grave was dug and the coffin lowered; then cobblestones were hauled from the riverbeds and placed on top of the coffin as a double safeguard against the ravaging wolves. A piece of wood, iron, or stone was then prepared to mark the site and give the name of the interred person.

There are journal accounts of non-Mormon migrants deserting a man and his family on the trail so they would not lose a day waiting for the delivery of a child. Indians sometimes fell upon such a deserted family and slaughtered them before they could overtake the ongoing party.

The Mormon people placed great value on human life, and welcomed the newly born with rejoicing. They were not unwilling to remain in camp to wait while the midwife effected a delivery. The mother was relieved of the anxiety of being deserted while enduring childbirth under most difficult conditions.

10. *The Mormon Migration Was the Movement of a Community.*

The Mormon migration to the Great Basin in the early years was essentially the migration of the city of Nauvoo—its people, its crafts, and its religious convictions. The migrants loaded into their wagons, in addition to tools, food, clothing, books, and cooking equipment, the historical and religious records of the Church. They took with them the minutes of the city council and the records of the municipal court. They also took the intangible spirit of the town with them. Although this was not tangible, it was no less real to them than books and tools and food.

John Taylor declared in the last issue of the *Nauvoo Neighbor* that the spirit which had built Nauvoo in seven years could build a better city and a better temple than had been accomplished at Nauvoo. These things the people did at the end of their western trail. In the fall of 1847, when Salt Lake City was two months old, its inhabitants numbered nearly two thousand. A year later, after the three companies of 1848 had arrived, the city had nearly five thousand inhabitants. The shops and industries of Nauvoo were functioning, and the Nauvoo bands played as they had done before starting westward. The community was the largest between the Missouri River and the West Coast. It was the only supply station in more than two thousand miles where a true city could be found. Great Salt Lake City was transplanted Nauvoo reborn.

Truly Mormon pioneers had cut desire into short lengths and fed it to the hungry fires of courage, where we might still find molten gold in the ashes. ○

Era of Youth

September 1969

Marion D. Hanks, Editor

Elaine Cannon, Associate Editor



Theological Illiterates

By Elder Marion D. Hanks

In a recent conversation with a choice college girl, I listened to two statements that may reflect the feelings of many of her peers who have similar problems for similar reasons and who, like her, seem content to understand where the solutions are without doing anything to bring them about.

She called herself a "theological illiterate," shortly thereafter noting that she has never read through any of the so-called standard works nor any basic exposition of gospel principles. She had not read any version of Church history, lengthy or abbreviated.

I recalled for her a statement made by Dr. John A. Widtsoe, learned apostle and university president, in his great autobiography, *In a Sunlit Land*. Dr. Widtsoe wrote:

"Since my boyhood I had known the restored gospel to be true. In my college days I had subjected it to every test known to me. Throughout my life it had made the days joyous. Doubt had fled. I possessed the Truth and understood, measurably, the pure and simple gospel of Jesus Christ.

"I had studied the gospel as carefully as any science. The literature of the Church I had acquired and read. During my spare time, day by day, I had increased my gospel learning. And I had put the gospel truth to work in daily life, and had never found it wanting.

"The claims of Joseph Smith the Prophet had been examined and weighed. No scientific claim had received a more thorough analysis. Everywhere the divine mission of the latter-day prophet was confirmed.

"The restored Church had been compared with other churches. Doctrine for doctrine, principle for principle, organization for organization, the churches had been placed side by side. Compared with the churches of the world, the Church of Jesus Christ, as restored through Joseph Smith, stood like a field of ripening grain by the side of scattering stalks.

"The stream of Church history since Jesus' day was muddy. The churches could not confirm the descent of their authority. The facts in recorded history proved the reality of the apostasy from the primitive faith, as taught by Jesus, the Christ. The restored Church alone possessed the priesthood of Almighty God." (Pp. 158-59.)

No one knows anything about his homeland simply because he was born a citizen thereof. He must learn. No one knows anything about Christ's work simply by being born a member of the Church, and often he knows little about it after years of unmotivated exposure in meetings or classes. He must learn. And learning involves self-investment and effort. The gospel should be studied "as carefully as any science." The "literature of the Church" must be "acquired and read." Our learning should be increased in our spare time "day by day." Then as we put the gospel truth to work in daily life, we will never find it wanting. **We will be literate in the most important field of knowledge in the universe, knowledge for lack of which men and nations perish, in the light of which men and nations may be saved.** ○



A friend of ours tells the story of his not-so-glorious career as a high school quarterback. Although he made the team, the truth was soon evident, and mid-season found him the fourth of four at that position. By season's end, he had given up. During the final game he pulled off his shoes, wrapped himself in a blanket, and settled down to watch his buddies perform.

Then it came.

"Hey, you! Get in there and move the ball!"

The sound almost stunted his growth. What should he do? His first impulse was to say "Wait, coach, while I put on my shoes."

The next two possibilities were

either to pretend he didn't hear or to lapse into a coma. He did the only manly thing. Strapping on his helmet as he ran, he made straight for the huddle, his stockinged feet conspicuously evident. Amid unbelieving teammates he called a play. But the shock of his first game was a little disconcerting, and as he took the snap from center, it dawned on him that he had forgotten which play he called. As his defense moved to the right, he nimbly went left and met the world of opposition head on and

was swallowed up in the snarl of opposing linemen.

Though the story goes on to something of a happy ending, my friend takes the occasion to teach

what has become a great lesson to me. He said, "No one expected me to make a touchdown. Even running the wrong way was understandable. But there was no excuse for a quarterback without shoes!"

In one of the revelations contained in the Doctrine and Covenants, Oliver Cowdery was told that he was to be granted the gift of translation. (D&C 6:25.)

But here, in a far more serious contest, was another quarterback without shoes. He wasn't as ready as he had once been. His belief in himself and his cause had faltered, and though he cried, "Wait while I get ready!" he learned that eternal work can seldom wait. To

Oliver the Lord had to reply, "Because you did not continue as you commenced . . . I have taken away this privilege. . . . You feared, and the time is past, and it is not expedient now." (See D&C 9:5, 11.) The opportunity of a lifetime had not been seized during the lifetime of the opportunity, and it was gone forever.

Young people of the Church, there is a great growth ahead for you. There is permanent, peaceful joy to be felt. Be faithful. Be ready. Believe in the battle, and be willing to serve. To all who will hear, the angel is saying what he said long ago to Peter: "Arise . . . bind on thy sandals . . . follow me." (See Acts 12:7-8.)

Bind on Thy Sandals

By Jeff Holland





How much would you give for a guarantee of success in your college studies? What would it be worth to you if you knew of a way to ensure not only a good grade and graduation, but a real education as well? There is such a way, though you won't find it in lesson outlines, study guides, or cram sessions. The way is through that which all of us share in common—the influence of the gospel of Jesus Christ. Through righteous application of four gospel principles, you can practically ensure yourself of success in your college work.

1. The Word of Wisdom: If you've read the 89th section of the Doctrine and Covenants lately, you should know that one of the blessings promised for adherence to the Word of Wisdom is "wisdom and great treasures of knowledge, even hidden treasures." How long has it been since you applied that promise to your geography class, or physics, or English? Do you know that there are no limits to the amount of knowledge the Lord will help us gain if we obey the law set down to obtain it?

If you live the Word of Wisdom, your body will be more pure and your mind more clear to receive earthly as well as heavenly knowledge. On the other hand, how can you pretend to summon your mind to intense application when your body is polluted and desecrated? Former Harvard President Charles Eliot once told a group of incoming freshmen, "Remember, students, tobacco destroys the mind, and you have none to spare!" It has been shown that the capacity for scholarly work differs significantly between smoking and non-smoking groups of students.



To LDS Students

By James Moss

And have you ever heard of alcoholic indulgence for intellectual stimulation, let alone the use of drugs to develop an academic discipline? If you really believe the Lord, why not take him at his word and obey the law to reap the blessing promised? Living the Word of Wisdom—in its positive parts as well as in avoiding substances that can prove harmful to your body—can become one of the greatest study aids you've ever used.

2. Faith and Prayers: How long has it been since you've prayed for help in your class-work? When you did, did you have faith that God would really

help you, or did you say it and then forget it? When Jesus said, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24), he didn't limit this blessing to healing from bodily illness or gaining a testimony of the gospel.

"... all things are possible to him that believeth." (Mark 9:23.) Faith in God, faith in yourself as a child of God, faith in your ability to learn, and faith in his helping you are all essential to human understanding.

You might make some progress on your own, but without the moral principle and spiritual power that faith produces, permanent progress is impossible. Without faith in a God of laws and order and purpose, how could you even attempt to account for the great phenomena of nature? Why then don't you apply the test and "ask of God"?

But remember, you must "ask in faith, nothing wavering." And remember also—if you need convincing proof of these study aids—that although Joseph Smith

first tested the promise of James to seek spiritual light, he continued to use this method of faith and prayer throughout his life to gain secular as well as spiritual knowledge.

3. The Holy Spirit: We are told in the 46th section of the Doctrine and Covenants to seek earnestly the "best gifts" of the Spirit. One of these gifts is the word of wisdom; another is the word of knowledge, "that all may be taught to be wise and to have knowledge." Now, if you live worthily enough to receive an increasing fullness of the gospel, these gifts will come to you through the influence of the Holy Spirit, that same Spirit of

which Jesus spoke when he said, "He shall teach you all things, and bring all things to your remembrance." This means just what he said, that the Holy Spirit will act as a study aid for us even in our school work (remember, Jesus said all things) if we merit his influence and companionship.

4. Eternal Progression: If you really believe in eternal progression, you can't help but succeed in college. The gospel plan gives purpose to learning, meaning to progress, and understanding to every academic discipline. The Lord has expressly commanded us to learn not only spiritual things, but "things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms" (D&C 88:79) — all for the

purpose of our salvation and exaltation. If you obey that commandment, you'll work and study to educate yourself in those areas the Lord mentioned—and I challenge you to find one area of academic learning that wasn't included.

Education and exaltation in the gospel are really synonymous; both are part of an eternal process of learning. President Hugh B. Brown once said, "Perhaps not but by searching, man may become acquainted with his universe; by intelligent searching, gaining knowledge, becoming educated, man may come to understand and appreciate, not only his immediate surroundings,

but by constantly pushing back his horizons in all directions he will discover ever more compelling evidence of plan, design, and purpose—hence a planner, a designer, a mind—God."

This, then, is the ultimate purpose of a college education and should become the basic motivation for your studying. If you learn for the sake of the gospel, the gospel will help you learn. It is just that simple. Faith and prayer, the Word of Wisdom, the philosophy and goal of eternal progression, and the influence of the Holy Spirit can become your most valued and trusted study aids. Together with diligent study habits, they can practically guarantee success in your class-work. I've tried it along with many others, and it works! Here's an invitation for you to do the same.

James Moss is a former studentbody president at the University of Utah and a recent graduate in law from Stanford University.

● Contrary to the thinking of many people who say that smoking is addictive and a habit that cannot be broken, this is not true.

Cigarette smoking is a psychological habit formed by people who can see. The habit involves their reaching for a cigarette, lighting it, and watching the fire and embers on the end of the cigarette; watching the smoke curl up from the lighted end; puffing on the cigarette; inhaling the smoke and watching it trickle from the nostrils, or blow out of their rings.

Most blind men and women do not smoke because for them there is only the taste and smell of burning tobacco, which does not smell or taste good until one has so conditioned and altered his sense of smell and taste by repeated use that he then believes that he does enjoy smoking.

Tobacco is a vegetable product, and when it burns, it burns as does any other vegetable odor to us would be familiar garbage.

Anyone can prove the validity of this statement by gathering a bowlful of burned cigarette butts, sprinkling some water over them, and then placing the bowl on the stand at the head of his bed and trying to sleep next to it. He cannot stand the aroma,

which is that of a burned-out garbage dump. Or a person can close up at night a room that is filled with cigarette smoke, and when he goes there the next morning, the aroma is still strong.

These two tests will readily prove that burning tobacco is similar to burning garbage.

Once this fact is discovered by smokers, the vicious habit can be broken, a habit that is causing untold misery with emphysema of the lungs, cancer of the lung and throat, coronary heart disease, and disease of the arteries, which eventually could lead to Burger's disease. This is a condition that, when present, limits the victim to walking but a very short distance before producing cramping of the legs. It may cause ulceration of the leg, which may lead to gangrene and the eventual loss of the extremity.

If smoking is not discontinued, when Burger's disease is present and an ulcer has formed, it will be covered by a dirty greenish slough. If smoking is stopped for 24 hours, the ulcer will show a clean granulated base, but if even one cigarette is smoked 24 hours later, the dirty greenish slough will again be present.

If emphysema is discovered early, when there are only a few small blebs seen in the lung tissue by X-ray, it can be arrested if smoking is still continued; but if smoking is still continued, the disease will increase and bring the smoker intense suffering and eventual death.

When lung cancer is present, if one is fortunate enough

to have this discovered in the very early stage, the lung can be removed, and the cancer probably cured. Cancer of the throat, if extensive, will result in the necessity of surgical removal of the voice box or larynx. Then the victim is forced to breathe through a hole in the throat and be fed through a tube into the stomach.

Advertising in print and on television is used by tobacco companies to induce children to grow up thinking that smoking is something to be desired, since our youth are literally brainwashed by beautiful women and handsome

men portraying such apparent pleasure as they smoke and exhale.

Our beloved Prophet, Joseph Smith, gave to us a revelation, known as the Word of Wisdom, in which we are told that tobacco is not good for man. This revelation was given more than 110 years before tobacco was incriminated as a causative factor in the various diseases aforementioned. Latter-day Saints would do well to follow this warning from the Lord.

Does Cigarette Smoking Cause Addiction?

By Dr. Thomas A. Clawson, Jr.



Do you like to travel? Traveling is something near and dear to me. Since I reached my teens I have had a choice of two trips: one—an LSD trip, popping pills, smoking pot, and mainlining right down the road of degradation into the jaws of death, into the mouth of hell; the other—an LDS trip, down the glorious road of mortality and into the kingdom of God. **On this trip I can take friends of my own choosing. Will you be my friend and join me on my LDS trip?**

If the answer is yes, then you will need to make the same preparations I must make. You will find out why I made this

choice. Let's take this step by step.

How are we going to travel? We need a vehicle with five perfect wheels—four to roll on and one to steer us. Our four perfect wheels are sacrament meeting, Sunday School, MIA, and seminary; our steering wheel, the four standard works of the Church. Once we get behind the wheel of this vehicle and hold on, there are no breakdowns and no detours.

The mode of travel for the other trip? A long, bumpy slide.

Looks like fun? Well, look closely—it is lubricated with slime to make it easy to go down.

Let's pack all our necessities for our LDS trip. I'll tell you what I'm taking. I need faith. Lots of it. Knowledge—knowledge of the gospel and the best education I can obtain. Love—love for my Heavenly Father, love for his gospel, love for my fellowman, love for my home and family, love for my country. I'll take honesty, because I must be honest with myself and know this is the direction I want to go. I need strength and will power, vast amounts of it, so I'll pray

Near and Dear to Me

By Carolyn Roe

constantly to keep a good supply on hand. I need humility, because in humility we recognize the power and glory of the Lord in all things, and without his help we are as nothing.

For the other trip you don't pack much; you toss out—respect, dignity, strength, health, and eventually your brain power and backbone. A needle, weed, or capsule becomes your soul and your governor, and somewhere you find you have tossed out the *real* you.

Now, we have to finance this trip. How are we going to do it? I have "ways and means."

They include:

1. Faith
2. Repentance
3. Baptism
4. Obeying the Ten Commandments
5. Living the Word of Wisdom
6. Tithing
7. Strong testimony, knowing that God lives and that my church is true
8. A temple marriage, to a man I love and respect; to a man who holds the priesthood, which I honor; to know our children will be ours forever; to experience the greatest honor possible to earthly parents.

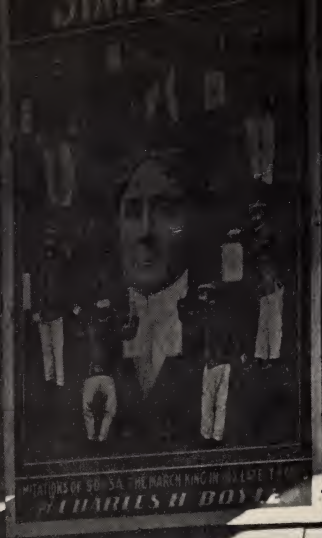
The other trip? The price was too high—I couldn't afford it. Why spend yourself to get nowhere fast?

It is time to talk about where we are going. I want to go to

the celestial kingdom. I want to be with my Heavenly Father and to meet my earthly family there, to live in joy and happiness forever. Here and now, I have the freedom to accept either invitation—one voice saying, "Hey, baby, be free, turn on, tune in." Is that being free? Yes, in a way that wild animals are free. But I'm not an animal. I'm a child of God, and that knowledge really makes me free.

I hear the other voice, the voice of the Shepherd, one who loved me enough to die for me, saying, "Follow me; I am the way." I know this choice of mine will be dear to the heart of the Shepherd, and it is dear to the heart of me.







Get Up and At It— It's CONTEST TIME



Come on . . . enough of that daydreaming. Be done with mere hoping your dreams will come true. Say so long to wasted moments and the lazy life. **Get up and at it and start writing!**

The annual Era of Youth Writing Contest is underway, and your entry might be a lucky winner. At best, you can win one of the fabulous scholarships. You might win a cash award or an Era subscription or publication in a forthcoming issue of the Era of Youth. Or . . . there is the proverbial loser's satisfaction in trying: just putting your own creative ideas down on paper is something!

This year the contest is slightly different. In addition to the traditional short story and poetry categories, we're giving you a new division—feature articles. These are the kinds of

interesting, readable items you see featured in magazines. You may want to write about "How to Flip a Crepe Suzette" or "Ten Reasons Why It Pays to Be Honest," or how to identify snails, musical instruments, or a likely wonderful wife!

This is a contest in which young writers write for young readers. That is a winning tip. Study the back issues of the Era of Youth to see what kinds of features we publish. That's a winning tip, too.

Come on, get up and at it! Write! Join the throngs from all over the world and enter the 1970 Era of Youth Anniversary Contest.

CONTEST RULES

1. Contest is open to anyone who is a senior in high school or under 25 years of age.
2. Winner must be in a position to accept the college scholarship for the fall of 1970.
3. A pen name must be used on each entry.
4. Each entry must have a sealed envelope attached, with the author's real name, pen name, age, address, a photograph, and a statement that this is your own original work.
5. Specify which college contest you want to compete in. (Continental U.S. residents are **not** eligible for the Church College of Hawaii scholarships but may compete for scholarships to either Brigham Young University at Provo, Utah, or Ricks College in Rexburg, Idaho.)
6. Your entry cannot be returned.
7. You may submit as many entries as you like, but each must have its own envelope of information (see rules 3 and 4).
8. DEADLINE: midnight, December 31, 1969!
9. Entries must be mailed to Era of Youth Writing Contest, 79 South State Street, Salt Lake City, Utah 84111.

Despite a bicycle accident that left her with two badly sprained ankles, Irene Allred of the Smithfield (Utah) Third Ward completed all 80 Beehive honor badges. Not being able to walk without crutches, Irene had to finish the design on a bedsheet by working with it on the floor!



At Oakmont High School in California, **Garry Thomas Eagles** played the saxophone in the concert, stage, and pep bands. His talent in speech earned him the Lion's Club speech contest for two years, and his leadership ability earned him the American Legion's leadership award. He serves as a stake missionary and as Sunday School secretary, and is looking forward to attending Brigham Young University and serving on a mission.



Harold Davis received a trophy and a \$3,500 scholarship from Chevrolet when he placed fourth in the All-American Soap Box Derby in Akron, Ohio. Harold created quite a sensation with his "lay-down" car. He had to worm into a long, very narrow hole in order to get into it! Twelve-year-old Harold is a Boy Scout and a deacon from Midland, Texas.



Getting Know



g to
You

Serving as president of the Idaho Association of Student Councils, governor of Gem Boy's State, a delegate to Boy's Nation, a representative to the Williamsburg Student Burgess in Virginia, and as high school studentbody president didn't stop Neil Anderson of North Pocatello (Idaho) Seventh Ward from participating in church programs. He also served as fireside and seminary president and was active in church athletics.



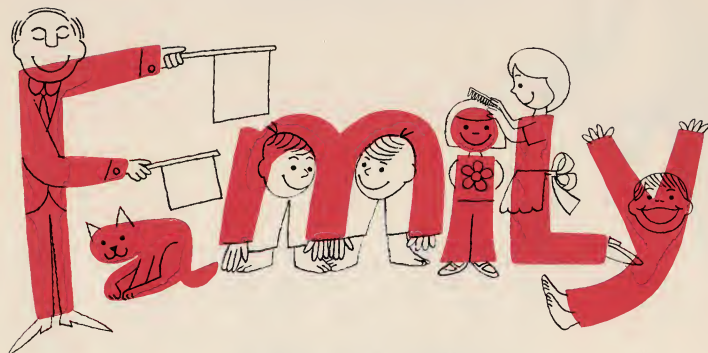
Bruce Robertson and Jon Moser are among seventeen LDS students out of the 700 attending Moscow High School in Idaho. Bruce serves as studentbody president, is a three-year letterman in tennis, leads his own band. Jon is senior class president, lieutenant governor of Gem Boys' State, a three-year letterman in basketball and football, and has received his Duty to God award.



Rayola Hammer of Idaho Falls, Idaho, manages to keep her days full of worthwhile activities. While attending Ricks College and earning her degree in domestic science, Rayola finds time to be a nurse's aid at the Idaho Falls LDS Hospital. She has also earned her YWMA gold medalion and has represented Bonneville High School at Girls' State.



The Presiding Bishop Talks to Youth About:



By Bishop John H. Vandenberg

● In the animal world there is no such thing as lasting family life. The young are cared for, very often, by the mother alone. And in the animal kingdom the young are usually with their mother or parents for only a brief period—just enough time to learn a method of survival.

For the human being, however, there is lasting family life. And even though a child is more intelligent than an animal from the very beginning, the period of parental tutelage extends many years. The reasons for this extended period of learning are obvious: a child must learn much more than just the basics of survival.

A young man's family can be the greatest "university"—even in an eternal sense—that he could ever attend. Yet, there are many

youths in the world today who are not taking advantage of the training that a home offers. The primary reason for this is that some young people are failing to obey the parents to whom the Lord has entrusted them. The apostle Paul, in speaking of the last days, pointed to this problem. He wrote:

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy." (2 Tim. 3:2.)

There are many important lessons of life that young men and women learn most effectively in the home. One such lesson is obedience—obedience to righteous principles.

A colt may be the very picture of beauty and youthful exuberance; yet, for all its fun and frolic,

it will not have any useful purpose until it learns to obey. So it is with youth—until they learn to obey, they will find frustration and hopelessness at every turn.

Paul said that the Savior, too, learned obedience. Paul wrote:

"Though he were a Son, yet learned he obedience by the things which he suffered;

"And being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5:8-9.)

A young man who disregards the requests and counsel of his parents is cheating himself of a great opportunity to learn how to obey. The blessings that come with obedience to parents are not new; they are eternal. One reason why Nephi, the prophet of ancient America, became such a great

leader and such a powerful servant of God was because he learned to willingly obey his father. This is illustrated beautifully in these words of Nephi's father, Lehi:

"Wherefore, the Lord hath commanded me that thou and thy brothers should go unto the house of Laban, and seek the records, and bring them down hither into the wilderness.

"And now, behold thy brothers murmur, saying it is a hard thing which I have required of them; but behold I have not required it of them, but it is a commandment of the Lord.

"Therefore go, my son, and thou shall be favored of the Lord, because thou hast not murmured.

"And it came to pass that I, Nephi, said unto my father: I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." (1 Ne. 3:4-7.)

Another lesson of life that youth can learn in the home is the lesson of gratitude. Our present society is one that caters to, and in some cases venerates, youth. Yet, the responsibility of youth to their parents is the same as it was anciently. The Lord has said: "Honour thy father and thy mother. . . ." (Exod. 20:12.)

Nothing injures the heart of a parent more than an ungrateful child. When unthankfulness shows itself in the thoughts or actions of a young man or young woman, it indicates that maturity is still in the distant future. Gratitude is a mark of a real gentleman or lady.

Benjamin Franklin expressed his thoughts on gratitude in the following words:

"For my own part, when I am employed in serving others, I do not look upon myself as conferring

favours but as paying debts. In my travels and since my settlement I have received much kindness from men and numberless mercies from God. Those kindnesses from men I can therefore only return to their fellow men; and I can only show my gratitude for these mercies from God by my readiness to help my brethren. For I do not think that thanks and compliments, though repeated weekly, can discharge our real obligations to each other, and much less those to our Creator." ("Franklin's Testimony," *The Treasury of the Christian Faith*, p. 292.)

Another of the many lessons that a home offers is the opportunity to learn the value of true labor and assuming responsibility. Christ labored in Joseph's carpentry shop; David herded and cared for his father's sheep; Abraham Lincoln split rails; and Joseph Smith worked on his father's farm.

The opportunities to assume responsibilities in the home are not as obvious as they once were, but there are still laws to mow, yards to care for, beds to make, dishes to wash, and floors to sweep. The mature young person will realize that these tasks are opportunities to learn valuable lessons and are not just menial jobs.

The home presents many opportunities for youth to learn lessons they need to learn in order to equip themselves for the challenges of life. In most cases there is a direct relationship between how well these lessons are learned and how successful one's future will be.

Unlike the animal world, the youth of today have parents who can teach them more than survival and who can provide them with some of the greatest lessons of life. But the responsibility to learn these lessons rests heavily with each young man and young woman. ○

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SPECIAL ANNOUNCEMENT TO READERS OF **The Improvement Era**

Non-Group Enrollment Now Open

For folks who don't drink – you can receive as much as

\$10,000.00 extra tax free cash

Act now – your Enrollment Form must be mailed by

Midnight Saturday, October 25, 1969, or it cannot be accepted

If you say, "No thank you!" to alcoholic beverages, then here is good news for you. That's right...if you *don't drink* you can now enroll-at a very substantial reduction in premium-in the Community Extra Income Health and Accident Plan which provides \$100.00-a-week tax free income for you, plus special benefits for your family. Your benefits start the very first day you enter the hospital.

Regardless of your age, your occupation or the size of your family, your first month's coverage costs only \$1. and your benefits start immediately!

Your Protection Plus Agency of Salt Lake City has been able to make special arrangements with Community Life Insurance Company to issue their famous Extra Income Health & Accident Plan to Total Abstinents with a ten per cent-10%-reduction in premiums!

We know that people who don't drink are better "risks"...they have fewer accidents...they go into the hospital less often...so why should you have to pay full premium?...Or pay as much as the person who has an automobile accident because he was driving while drunk?...Well now, thanks to Protection Plus and Community Life, you don't have to! If you don't drink, and you enroll during this special non-group enrollment period, you will save 10% on your premiums. Not just for a week, or a month, or a year, but for the full lifetime of your policy! This alone means extra dollars in your pocket over what you would have to pay elsewhere. PLUS....

You and your entire family get your first month for only \$1.

To encourage you to enroll during the open enrollment period, to encourage you to put this needed protection in force, and to enable you to review your own policy, in your own home with your own trusted advisor-your accountant, your lawyer, your pastor or even your insurance man, who has your best interests at heart even though he represents another insurance company-we give you your first month's protection for only \$1, with a full, unconditional, money-back guarantee! But you must act now, because this unusual opportunity is for a limited time-only during the special non-group enrollment period.

PAYS you up to \$10,000.00 CASH for each accident or illness, starting with your very first day in the hospital, at the rate of \$100.00 a week....IN ADDITION to other insurance or Medicare.

PAYS you up to \$7,500.00 CASH for your spouse (if insured) for each accident or illness, starting with the very first day in the hospital, at the rate of \$75.00 a week.

PAYS you up to \$5,000.00 CASH for your eligible dependent children (if insured) for each accident or illness-including the common childhood diseases-starting with the very first day in the hospital, at the rate of \$50.00 a week.

THE EXTRA INCOME PLAN PAYS YOU THESE "NO AGE LIMIT" TAX-FREE CASH BENEFITS

PAYS in addition to all other coverage you have, including Medicare.

PAYS all cash direct to you....not to the doctor or hospital.

PAYS and pays and pays! There is no limit to the number of times you may use your plan.

REMEMBER....NO age limit....NO medical examination required....NO salesman will call....NO "investigations."

MONTHLY PREMIUMS AFTER FIRST MONTH'S PREMIUM

A. UNDER AGE 65	
FULL FAMILY PLAN (Husband, Wife & Child or Children)	8.95
ONE PARENT PLAN (One Parent and Child or Children)	7.15
HUSBAND-WIFE PLAN	7.15
INDIVIDUAL PLAN	4.05

B. AGE 65 or OVER

If Principal Insured is 65 or over on effective date, add \$2.70 to above applicable premium. If both husband and wife are 65 or over, add \$4.90 to above applicable rate.

NOTE: The regular Monthly Premium shown here (for your age at time of enrollment) is the same low premium you will continue to pay. It will not automatically increase when you or your spouse reach 65.

YOUR QUESTIONS ANSWERED

Q. What do I need to do to qualify?

A. Just complete and mail your Enrollment Form before the Deadline Date. It's that easy!

Q. What is the Extra Income Health & Accident Plan?

A. It's a low cost hospital income plan.

Q. What is my discount?

A. Your discount is ten per-cent (10%).

Q. What must I do to get my discount?

A. You must be a total abstainer from alcoholic beverages, and you must enroll during the non-group enrollment period.

Q. Why do I need this extra protection if I already have insurance?

A. In the face of soaring hospital costs, your present insurance is probably inadequate. In addition you will still need cash at your fingertips for those hidden "extras" that always appear when injury or sickness strikes.

Q. When do my hospital benefits begin?

A. On the very first day you go to the hospital.

Q. How much will it pay me when I am hospitalized?

A. \$100.00 a week up to as many as 100 weeks for any one injury or sickness. Plus, for your spouse, \$75.00 weekly up to as many as 100 weeks for any one injury or sickness.

Q. Will this Plan pay in addition to my other insurance?

A. Absolutely! We pay-in TAX-FREE CASH-whether you are insured in a group, individually, or even under Medicare. Actually, our Plan goes hand-in-hand with Medicare. We'll pay even if you are covered by Workmen's Compensation!

Now . . . for people of all ages and families of all sizes

\$100.00-A-Week when you are hospitalized

\$ 75.00-A-Week when your spouse is hospitalized

\$ 50.00-A-Week when your children are hospitalized

choose the
plan below that
suits you best

Only \$1 enrolls your entire family for the first month

Q. Can I enroll even if I am 65 or over?

A. Certainly. Everyone is welcome—at any age, providing you have not been refused any hospital, health or life insurance.

Q. What benefits do my eligible, dependent children get?

A. If you choose a Family Plan, your dependent, eligible children, ages 3 months to 19 years, would receive 50% of all the cash benefits of the basic Plan and 100% of all its other benefits and features.

Q. May I add future dependent children to my policy after it is in force?

A. Yes, indeed, if you have the Family Plan. Just notify us and they will be added without evidence of insurability and without any additional charge.

Q. How can you offer so many benefits for so little premium?

A. When we enroll a large number of people at the same time, our processing and administrative costs are much less. We deal directly with you. We don't pay salesmen's

commissions or charge special membership fees. All these savings come back to you in the form of low, low rates!

Q. Can I cancel my policy?

A. Of course you can!

Q. Will you cancel my policy if I have too many claims?

A. No. We guarantee never to cancel your policy because of too many claims, or because of advanced age. We also guarantee that we will never refuse to renew your policy unless the premium has not been paid before the end of the grace period or unless renewal has been declined on all policies of this type in your entire state.

Q. Will my rates be raised because I grow older?

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Q. Is anything excluded from coverage?

A. Just these few reasonable exceptions: War, mental disorders, pregnancy.

Q. What about an illness I may have had before my enrollment and which may come back?

A. After your policy has been in force for just 24 months you will be fully covered for such illness. This is another quality feature of this unique Plan.

Q. Who's covered by this special \$1.00 rate?

A. You and all eligible family members.

Q. Is it really important that I join now?

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BE SURE TO ENCLOSE \$1 WITH YOUR ENROLLMENT FORM

APPLICATION TO COMMUNITY LIFE INSURANCE COMPANY, PORTLAND, ME.
For The Extra Income Health & Accident Plan—CH 36-A

NAME (Please Print) _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

OCCUPATION _____ DATE OF BIRTH _____ AGE _____

I also hereby apply for coverage for the members of my family listed below (DO NOT INCLUDE NAME THAT APPEARS ABOVE)

NAME (Please Print)	RELATIONSHIP	SEX	DATE OF BIRTH	AGE

Neither I nor any person listed above uses alcoholic beverages; nor has been refused any health, hospital, or life insurance. I hereby apply for the Extra Income Health & Accident Plan. I understand that I, and any person listed above, will be covered under this Policy for any injury or sickness I/we had before the Effective Date of the Policy after it has been in force for a continuous period of 2 years, but not before; and that this Policy shall not be in force until the Effective Date shown in the Policy Schedule. I am enclosing \$1.00 for the first month's coverage. If, for any reason, I am not completely satisfied with this new protection—I may return my Policy within fifteen (15) days for cancelling and my payment will be promptly refunded.

DATE _____ X _____

SIGNATURE

Be sure to Enclose \$1 with your Enrollment Form



Today's Family

By Mabel Jones Gabbott
Editorial Associate

What Should Schools Teach Our

- "Reading and writing and
rithmetic,

Taught to the tune of a hickory
stick. . ."

The words of this old song seem to sum up education in the schools a generation ago. Was it enough for that generation? Would it be enough for today's child? How far would the three "r's" take a child into tomorrow? What do parents want the schools to teach their children?

We posed this last question to seven mothers:

Seven mothers--from New York to California --
complaints and praises of today's educational

Mary L. Bankhead is mother of seven children and wife of Reid Bankhead, recently released president of the Cumorah Mission at Rochester, New York.

Gracia S. Cook, of Bountiful, Utah, teaches kindergarten and first grade; she has been involved in the Head Start program in education and has specialized in remedial reading. She is the mother of five children.

Mary L. Bradford, of Arlington, Virginia, is the mother of three, has conducted a BYU Leadership Week workshop in children's literature and the creative process, and works as a teaching consultant to the U.S. Government Accounting Office in Washington, D.C.

Juanita Morrell, of Mt. Vernon, Washington, mother of four young children, has taught school in Germany and in New York City. Her husband teaches social science in their community college.

Blanche P. Wilson, of Ogden, Utah, the mother of six children, teaches at the Utah School for the Blind in Ogden. She is a gifted artist and musician.



Children?

voice their
system

Emelyn R. Castleton, of Los Angeles, California, is the mother of four children; her husband is a hospital administrator.

Elaine J. Castleton, of Malad City, Idaho, has five children and is the clerk of the Malad school board and a member of the Oneida County Hospital Board. Her husband heads the Malad High School music department.

We share with you their concerned thinking.

"Much of the educational philosophy in our school system is responsible for the precarious situation our children find themselves confronted with," notes Mary Bankhead. Herein lies the challenge: are we willing as parents and students to reexamine the basic principles that underlie what is being taught to our children?"

"Reexamining" their expectations from the schools, most of the mothers agreed that they do "reach every area of the child's life." As Juanita Morrell says, the school should "teach the *whole* child, concern itself with the child's personality and character development, and provide opportunities for the child to learn good leadership and followership."

One of the school's roles, says Emelyn R. Castleton, is "the motivation and inspiration of a youth so he may develop self-confidence and a self-image that will enable him to have positive social interactions."

Gracia Cook believes these values can be incorporated into the thinking and living of young children from the first grade. Children who are taught to be kind, brave, and honest learn to obey school rules, to tell the truth, to finish an assigned task, to help without being asked first, to play fairly.

Elaine Castleton writes that the school should reinforce the discipline that begins at home: "I appreciate teachers and administrators who help my children understand that there are certain rules and laws that must be obeyed, that there are people who have the right to tell them what they can do, and that the student has an obligation to preserve the properties and rights of others."

One major concern expressed by the mothers was in the training

special session dress



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of the child for his responsibilities in the world. Mrs. Morrell says, "Not the least of the school's responsibilities is to teach a skill or profession by which the individual can make a substantial living and with which he can make a worthwhile contribution to society." This "specialized instruction," adds Emelyn Castleton, should have "enough adaptability to keep ahead of the changes in society and technology."

Blanche Wilson believes that one of the school's responsibilities is "to make a good citizen out of my child. A child cannot be a good citizen if he does not know how to read and write or to 'figure.' Nor is he a good citizen if he does not understand about people outside his own home. Even a handicapped student should not be excused from the responsibility to learn these things."

Elaine Castleton points out the emphasis the schools have placed in recent years on the education of the more intellectual student, and the increase in scholarships available for the student with a high grade-point average. She says: "Many students who would do very well in schools under ordinary learning situations become frustrated and do poorly in the face of such pressure and competition. There is a need for a variety of skills and for various types of knowledge in our society. I would hope that the schools could help each student fulfill his own potential, with the personal assurance to the student that this was a meaningful accomplishment, that society did need him and appreciated what he could do, and that his services were valuable and necessary."

These mothers were also concerned with developing the creative energy of the child.

Mary Bradford observes: "One day, as I entered our elementary school, I stopped to admire a dis-

play of tapestries prepared by the fourth grade. A member of the class approached. 'Very good art work,' I said. 'Yes,' she answered, 'and the teacher did three-fourths of it.'

"Much of the so-called creative work done in the schools," continues Mary, "is not the work of the children themselves. Not only that, but it is often used only as a reward for academic success. Although I applaud academic requirements, I think the schools could achieve a better balance by realizing that academics represent only one kind of ability."

"Art, music, literature, and other forms not only develop other abilities, but also provide an index to the state of the child's mind. It is now known that the once-celebrated IQ tests leave at least 70 aspects of that mind completely untouched. Teachers trained in the best use of the arts can teach their students and reach them too. And if these students are allowed free expression through various media, they may one day contribute some of the creative energies so badly needed in this world, so badly needed in worlds to come."

Emelyn Castleton comments: "We have been fortunate in our locality to have some of the latest educational concepts and audio-visual aids used in our schools. My children have been exposed to various types of cultures that have broadened their views and taught them to be more understanding and tolerant."

Reinforcing moral values, learning skills, and developing creative energies are programs and patterns these mothers will expect from our schools. Is there more?

One of our Church leaders tells the story of an employer in a southern town who hired or rejected applicants for a job on the basis of their answers to one question: "Do you think?"

The child leaves the home environment and goes to the school to be educated. To be educated is to think, to reason, to evaluate knowledge accumulated, to learn to make decisions, and to act.

Mrs. Morrell says the school should teach the child "to analyze problems and solve them and to listen to opinions, get all the facts, and form his own opinion."

Mrs. Wilson states: "I have encountered children and young adults who can do their lessons each day and recite what the teacher wants to hear, but who are unable to carry on a conversation with either a friend or a teacher about some subject outside of records or TV." The school has a responsibility, she feels, to help the child have "the desire to learn more and more, to explore many areas, to study, to speak his thoughts clearly, to recognize that his problems are similar to other people's problems, and that he is not alone in his search for answers." She adds that it is fortunate that there are teachers who are able to help young people to think and consider, and "to follow a rewarding path of life, and occasionally to rescue one who has no path at all."

Mrs. Morrell also points out that the school should be concerned about social problems affecting students. Many schools, she says, are teaching about the use of tobacco, alcohol, and drugs. She feels that "an understanding of these problems has helped many young people see the end from the beginning and avoid disaster."

However, it is not enough, warns Mary Bankhead, to "leave our children with the understanding that reason is the only criterion of truth. As parents and teachers of youth, we must search again the message of our Savior, Jesus Christ, and heed the words of the prophets. This study will give us the way of life to make our children the kind of

men and women who will create and make of their environment what it should be."

As we can expect moral discipline, creative encouragement, skill training, and reasoning power from the teachers in our schools, it is

hoped that we can also expect compassion for the student, interest in his particular capabilities, encouragement for his conceptual reasoning—that the teachers be in fact not only teachers of information, but also teachers of people. ○



Richard L. Evans

The Spoken Word

you . . . grown older

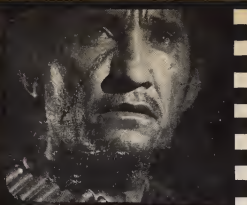
There is this observation from an unnamed source: "There is an old man up there ahead of you that you ought to know. He looks somewhat like you, talks like you, walks like you. He has your nose, your eyes, your chin: and whether he loves you or hates you, respects you or despises you, whether he is angry or comfortable, whether he is miserable or happy, depends on you. For you made him. He is you, grown older."¹ This has both caution and promise, depending upon which direction we choose to take. "We live forward, we understand backwards," said William James.² And yet we are not altogether at a loss to know, along broad lines, where any road will lead. There are many who have traveled almost every road that we might choose to take; there are many who have done most things that we might choose to do, and we can look to the principles that have been proved and the results that have been realized in the lives that others have lived. Every young person, for example, can know that patience, preparation, learning, working are essential for a fullness of life. Any observer, of the present or the past, may know that cleanliness of body, of mind and morals is kindly and peacefully comfortable; that uncleanness is coarsening and corrosive; that standards are essential; that personal responsibility is real; that law sustains life; that there are consequences for every act; that "wickedness never was happiness";³ that the commandments are founded on eternal facts. If we live one way, we get one result—if we live another way, we get another result. We ought to be smart enough, realistic enough, observant and alert enough to know this, forward as well as backward. "There is an old man up there ahead of you that you ought to know . . . whether he is miserable or happy, depends on you. For you made him. He is you, grown older."

¹Rotary Club Bulletin of Graham, Texas; author unknown.

²Hibbert Lectures at Oxford.

³Alma 41:10.

*"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System June 29, 1969. Copyright 1969.



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The Lure of Home-Baked Cookies

● To return home from any school—whether in California, Oregon, Idaho, Utah, or New York—to the smell of freshly baked cookies makes school a better memory and home a best-beloved place. Our mothers share the following cookie recipes with you:

Peanut Butter Crispies

- 1 cup light corn syrup
- 1 cup sugar
- 1 cup peanut butter
- 6 cups crisp rice cereal
- 1 6-ounce package semi-sweet chocolate chips

Bring corn syrup and sugar to boil. Fold in peanut butter and rice cereal. Pour into 9x13-inch pan. Sprinkle the package of chocolate chips on top. Put in 250° F. oven only until chocolate chips have melted; spread over the top. Cut in squares when the chocolate is set.

Macaroons

- 1 cup shortening
- 1 cup brown sugar
- 1 cup white sugar
- 1 egg, beaten well
- 1 teaspoon vanilla
- 3/4 cup coconut
- 2 cups quick-cooking oatmeal
- 1 1/2 cups flour
- 1/2 teaspoon baking soda
- 1/2 teaspoon baking powder
- 1/2 teaspoon salt
- 1 6-ounce package semi-sweet chocolate chips

Cream shortening; add brown and white sugars, egg, vanilla, and oatmeal. Sift flour, soda, baking powder, and salt, and add to other ingredients. Add chocolate chips. Form into balls a little larger than a walnut; place on cookie sheet and press down with a fork. Bake 8 to 10 minutes in a 375° F. oven.

Hello, Dolly! Cookies

- 1/4 pound butter
- 1 cup finely rolled graham crackers
- 1 cup chocolate chips
- 1 cup soft coconut
- 1 cup nuts
- 1 cup sweetened condensed milk

Melt butter in a 9x13-inch pan. Sprinkle graham crackers over the butter. Mash down with spoon. Sprinkle over this the chocolate chips, coconut, and nuts, and pour the milk evenly over the top. Bake at 350-375° F. for 30 minutes. Makes about 30 cookies.

Butterscotch Bars

- 1/2 cup butter
- 2 cups brown sugar
- 2 eggs
- 1 teaspoon vanilla
- 2 cups sifted flour
- 2 teaspoons baking powder
- 1/4 teaspoon salt
- 1 cup shredded coconut
- 1 cup chopped walnuts

In saucepan combine butter and brown sugar; cook over low heat until bubbly, stirring constantly. Cool. Add eggs to cooled mixture, one at a time, beating well after each addition. Add vanilla. Sift together dry ingredients; add with coconut and nuts. Spread in greased pan. Bake at 350° F. about 25 minutes. Cut in bars while warm, and remove from pan when almost cool. Makes 3 dozen.

Fork Cookies

- 1 1/2 cups sugar
- 1 cup butter
- 2 eggs
- 2 tablespoons milk
- 4 cups flour
- 1 1/2 teaspoons cream of tartar
- 1 1/2 teaspoons vanilla
- 1 cup raisins (ground)

Cream sugar, butter, and eggs. Add milk, flour, cream of tartar, and vanilla. Mix together. Add raisins. Form into balls and pat with a fork. Bake at 375° F. for 10 or 12 minutes. (You may substitute orange juice for milk, or wheat germ for 1 cup flour.)

Marble Brownies

- 1 cup shortening (or 1/2 cup butter and 1/2 cup margarine)
- 2 cups sugar
- 4 eggs
- 2 cups flour
- 1/2 teaspoon salt
- 1 teaspoon baking powder
- 1 cup nuts
- 1 1/2 teaspoons vanilla
- 2 squares melted chocolate

Cream shortening. Add sugar gradually. Add eggs one at a time and beat after each addition. Add sifted flour, salt, and baking powder. Add nuts and vanilla. Divide batter into two parts. Add melted chocolate to one half. Spread chocolate batter in bottom of pan; then add white batter. Bake for 40 minutes in 300° F. oven. Frost with fudge frosting.

Fudge Frosting

- 1 1/2 cups sugar
- 1/2 cup cream
- 1/2 cup water
- 1 tablespoon light corn syrup
- 1/8 teaspoon salt
- 2 squares melted chocolate
- 2 tablespoons butter



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1 teaspoon vanilla

Cook first five ingredients to soft-ball stage. Cool to lukewarm. Add melted chocolate, butter, and vanilla. Beat by hand until proper spreading consistency.

Applesauce Cookies

$\frac{1}{2}$ cup shortening
1 cup sugar
1 egg
2 cups flour
 $\frac{1}{2}$ teaspoon cloves
 $\frac{1}{2}$ teaspoon salt
 $\frac{1}{2}$ teaspoon cinnamon
 $\frac{1}{2}$ teaspoon nutmeg
1 teaspoon soda
1 cup applesauce
1 cup nuts
1 cup raisins

Cream shortening and sugar. Add egg, flour, and spices. Mix soda with applesauce. Add to mixture. Add nuts and raisins. Bake at 350° F. about 12 to 14 minutes or until light brown.

Carrot-Orange Cookies

1 cup shortening
 $\frac{3}{4}$ cup sugar
1 egg, unbeaten
1 cup mashed cooked carrots

1 teaspoon vanilla
2 cups all-purpose flour
2 teaspoons baking powder
 $\frac{1}{2}$ teaspoon salt

Cream shortening until light and fluffy. Gradually beat in sugar. Add egg, carrots, and vanilla, beating well after each addition. Sift together dry ingredients and combine with carrot mixture; mix well. Drop batter by tablespoons onto greased cookie sheets. Bake in moderate oven (350° F.) for about 20 minutes. Remove from pan to cool. Frost with orange frosting while still warm. Makes about 4 dozen.

Orange Frosting: Combine juice of $\frac{1}{2}$ orange, grated rind of one orange, 1 tablespoon butter, and about 1 cup confectioners' sugar.

Cherry Chews

$\frac{1}{2}$ cup shortening
 $\frac{1}{2}$ cup sugar
1 teaspoon lemon peel
1 teaspoon vanilla
1 egg
2 tablespoons milk
1 cup flour
 $\frac{1}{2}$ teaspoon baking powder
 $\frac{1}{4}$ teaspoon soda
 $\frac{1}{4}$ teaspoon salt
 $\frac{1}{2}$ cup seedless raisins
 $\frac{1}{2}$ cup chopped walnuts

$\frac{1}{2}$ cups wheat flakes, slightly crushed
Candied cherries

Thoroughly cream together first four ingredients. Add egg and milk. Beat thoroughly. Sift dry ingredients together. Add to creamed mixture, mixing well. Stir in raisins and nuts. Drop by teaspoons onto crushed wheat flakes. Toss lightly to coat. Place on greased cookie sheet about two inches apart. Top each with a candied cherry half. Bake in 400° F. oven about 12 minutes. Makes three dozen cookies.

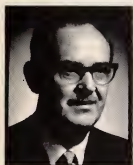
Banana Nugget Cookies

$\frac{3}{4}$ cup shortening
1 cup sugar
1 egg
1 $\frac{1}{2}$ cups sifted flour
 $\frac{1}{2}$ teaspoon baking soda
1 teaspoon salt
 $\frac{1}{4}$ teaspoon nutmeg
 $\frac{1}{4}$ teaspoon cinnamon
1 cup ripe bananas, mashed
1 $\frac{1}{2}$ cups quick-cooking rolled oats
1 6-ounce package chocolate chips

Cream shortening. Add sugar and egg. Sift together dry ingredients; add alternately to creamed mixture with mashed bananas. Stir in rolled oats and chocolate chips. Drop by spoonfuls on lightly greased cookie sheet. Bake at 400° F. about 15 minutes. ○

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—HERBERT HOOVER

"If a nation expects to be ignorant and free, it expects what never was and never will be."

—THOMAS JEFFERSON



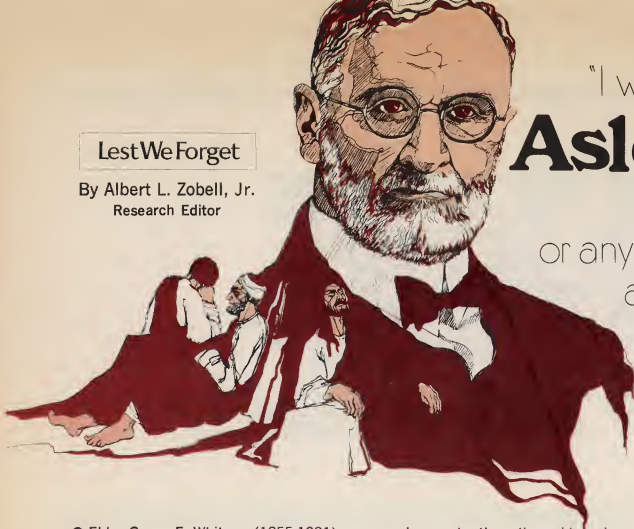
SALT LAKE CITY, UTAH

Lest We Forget

By Albert L. Zobell, Jr.
Research Editor

"I was Asleep at My

said Orson F. Whitney,
or any woman, who, having
appointed to do one
does another."



● Elder Orson F. Whitney (1855-1931), one of the poet-historian princes of the Latter-day Saints, became an apostle April 9, 1906, at the same time as George F. Richards and David O. McKay.

Elder Whitney, always a popular and much-sought-for speaker, spoke at the MIA June Conference in 1925, recalling how, as a young man of 21, he had served a mission in Pennsylvania and had found some success in expressing his thoughts in newspaper articles and poems.

His companion chided: "You ought to be studying the books of the Church; you were sent out to preach the gospel, not to write for the newspapers."

Young Whitney knew his missionary-brother was right, but he still kept on, fascinated by the discovery that he could wield a pen. In his words, as he spoke at a Sabbath evening MIA session June 7, 1925:

"One night I dreamed—if dream it may be called—that I was in the Garden of Gethsemane, a witness of the Savior's agony. I saw Him as plainly as I see this congregation. I stood behind a tree in the foreground, where I could see without being seen. Jesus, with Peter, James and John, came through a little wicket gate at my right. Leaving the three Apostles there, after telling them to kneel and pray, he

passed over to the other side, where he also knelt and prayed. It was the same prayer with which we are all familiar: 'O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt.' (Matt. 26:36-44; Mark 14:32-41; Luke 22:42.)

"As he prayed the tears streamed down his face, which was toward me, I was so moved at the sight that I wept also, out of pure sympathy with his great sorrow. My whole heart went out to him, I loved him with all my soul, and longed to be with him as I longed for nothing else.

"Presently he arose and walked to where the Apostles were kneeling—fast asleep! He shook them gently, awoke them, and in a tone of tender reproach, untinctured by the least suggestion of anger or scolding asked them if they could not watch with him one hour. There he was, with the weight of the world's sin upon his shoulders, with the pangs of every man, woman and child shooting through his sensitive soul—and they could not watch with him one poor hour!

"Returning to his place, he prayed again, and then went back and found them again sleeping. Again he awoke them, admonished them, and returned and prayed as before. Three times this

happened, until I was perfectly familiar with his appearance—face, form and movements. He was of noble stature and of majestic mien—not at all the weak, effeminate being that some painters have portrayed—a very God among men, yet as meek and lowly as a little child.

"All at once the circumstances seemed to change, the scene remaining just the same. Instead of before, it was after the crucifixion, and the Savior, with those three Apostles, now stood together in a group at my left. They were about to depart and ascend into Heaven. I could endure it no longer. I ran out from behind the tree, fell at his feet, clasped him around the knees, and begged him to take me with him.

"I shall never forget the kind and gentle manner in which He stooped and raised me up and embraced me. It was so vivid, so real, that I felt the very warmth of his bosom against which I rested. Then He said: 'No, my son; these have finished their work, and they may go with me, but you must stay and finish yours.' Still I clung to him. Gazing up into his face—for he was taller than I—I besought him most earnestly: 'Well, promise me that I will come to you at the last.' He smiled sweetly and tenderly and replied: 'That

Post,"

"as any man is,
been divinely
thing,

will depend entirely upon yourself.' I awoke with a sob in my throat, and it was morning."

"That's from God," Elder Musser said, when he heard the story.

"I don't need to be told that," Elder Whitney replied, and then he told the vast MIA congregation:

"I saw the moral clearly. I had never thought that I would be an Apostle, or hold any other office in the Church; and it did not occur to me even then. Yet I knew that those sleeping apostles meant me. I was asleep at my post—as any man is, or any woman, who, having been divinely appointed to do one thing, does another.

"But from that hour all was changed—I was a different man. I did not give up writing, for President Brigham Young, having noticed some of my contributions in the home papers, wrote advising me to cultivate what he called my 'gift for writing' so that I might use it in future years 'for the establishment of truth and righteousness upon the earth.' This was his last word of counsel to me. He died the same year, while I was still in the mission field, . . . laboring then in the State of Ohio. I continued to write, but it was for the Church and Kingdom of God. I held that first and foremost; all else was secondary." ○



Richard L. Evans

The Spoken Word

Without law

This message was once sent to a President of the United States by a group of concerned young people: "We stand for preservation of our heritage through obedience to law."¹ Without law, respect for it, living by it, upholding it, we would have no heritage. Law sustains life. Law keeps the universe in its course. Law assures that orderly processes will lead to known results. Without law there would be no safety, no standards, no assurance, no guidelines in life. Without law men, nature, life, would be in complete chaos. Then why, O why, should there be looseness pertaining to law, failure to uphold it? Frank Crane once gave some terse sentences on this subject: "Every generation a new crop of fools comes on," he said. "They think they can beat the orderly universe. They conceive themselves to be more clever than the eternal laws. They snatch goods from Nature's store, and run. . . . And one by one they all come back to Nature's counter, and pay—pay in tears, in agony, in despair; pay as fools before them have paid. . . . Nature keeps books pitilessly. Your credit with her is good, but she collects; there is no land you can flee to and escape her bailiffs. . . . She never forgets; she sees to it that you pay her every cent you owe, with interest."² Thank God for law, for those who respect it, live by it, help to sustain it: for the laws of health; for the renewal of the air and water of the earth—for seeds that produce what was planted, for the succession of the seasons, for everything that leads to a known result, and sustains life, and makes peace and orderly purpose possible. Everything we have, everything we may ever expect to have, everything we can count on would be lacking without law. Everything that we can count on comes with living and working with law. "We stand for the preservation of our heritage through obedience to law."

¹14-Min-Cleaner, 1929.

²Dr. Frank Crane, Four Minute Essays: Pay, Pay, Pay!

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● The need for association and involvement with others is essential for man if he is to develop into an adequate, worthwhile individual. Brotherhood is a prerequisite for godhood.

When a baby comes into the world, he is on the receiving end and thinks primarily of self. He is uniquely different from all other persons, yet he shares the same desires and needs. As the child develops, however, he transfers much of his "me" tendencies to a group pattern. He becomes a part of a working group, sharing its common goals and interests, giving to others (ofttimes unknowingly), and receiving satisfaction and growth as a by-product of his actions.

From time immemorial man has recognized that to have a strong brotherhood, there must be a sharing and working together in love and fellowship. He must give loyalty, love, appreciation, and understanding before he can keep these virtues as his own. When he achieves this maturity, he has advanced from babyhood and is now giving as well as receiving.

Dr. P. Wendel Johnson, director of the Institute of Religion at Ogden, Utah, is second counselor in the Weber State College Stake and has also had extensive experience as a psychotherapist.

Here's a Shoulder to Cry On

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DESERET NEWS

ROTH ERHOOD

By Dr. P. Wendel Johnson

We often discuss the fatherhood of God and the brotherhood of man, but equally as often we do not get beyond words. Brotherhood comes only with a price—a price paid in unselfishness, responsibility, love, forgiveness, and communication with self and others.

Teachers especially should accept the challenge to lift brotherhood from a verbal content to a feeling, sharing experience. This task consists of being sensitive to the unseen needs, the yearnings, desires, and hopes of others.

Brotherhood does not necessarily unfold because and when "good fellows" get together. Anyone can be a good fellow and yet fail to become an integral part of a united brotherhood. Unfortunately one may feel that his position or title precludes his need to share in a meaningful relationship. Another, because he is a popular person, may not feel the necessity to become part of the brotherhood. Friction may result because each "good fellow" is acting independently and not fully appreciating his opportunity or responsibility to foster and reap the rewards of genuine brotherhood.

Brotherhood is sometimes more than persons working in the same building or for the same general cause—it is more than assuming the

same intellectual goals. It is communication from brother to brother. The zenith of brotherhood is reached when the gospel is lived and shared.

But where does the "I" fit in? The "I" must blend itself into "we" if a brotherhood is to become a fountain of growth and understanding. Just how important is this? Can we identify some of the essential elements that help to make a meaningful and growing brotherhood with our fellow co-workers? President Brigham Young, speaking in the old tabernacle in 1861, made the following prophetic utterance pertaining to the "I" in brotherhood:

"The brethren come here from the States and from the old countries . . . expecting to learn the great mysteries—the secret things of God. What do you learn, brothers and sisters? If you are good scholars, you learn to treat your neighbors as they should be treated, and to have the same affections for a person from Ireland or England as you do one from your own native land. . . . You come here to learn that every person is a little different from you. . . .

"The greatest lesson you can learn is to learn yourselves. When we learn ourselves, we learn our neighbors. . . . You cannot learn it

immediately, neither can all the philosophy of the age teach it to you: you have to come here to get a practical experience and to learn yourselves. You will then begin to learn more perfectly the things of God. No being can thoroughly learn himself, without understanding more or less of the things of God: neither can any being learn and understand the things of God, without learning himself. . . . This is a lesson to us." (*Journal of Discourses*, Vol. 8, pp. 334-35.)

This prophetic truism of President Young's—that the major secret of successful brotherhood is learning, accepting, and improving self—is reaffirmed by modern psychologists and sociologists. A physician encourages his patients to subscribe to a physical checkup each year. Should we not also include a check-up of our own emotional life by making a personal inventory of our strengths, limitations, fears, anxieties, hopes, and frustrations? Then should we not individually decide how they affect our relationships with others?

Learning to know oneself is an on-going process and oftentimes a painful one. Honest objectivity is a prime prerequisite necessary for one to recognize and change those personal characteristics that retard his growth and inhibit his full

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communication, acceptance, and understanding of others. He who cultivates this kind of objectivity can learn how to change himself, and with courage he can also learn to live with those things he cannot change.

To know oneself is to learn the meaning of the word "why" about oneself. Why is one jealous? Why is he fearful, envious, and hateful? Why does he use the well-known defense mechanisms to protect his self-image? Once these questions are answered, he must then decide how to use his newly learned knowledge. To know himself, one must strive to be emotionally honest in expressing his feelings spontaneously and sincerely to others without feeling the need to protect his own ego. He must be honest with himself so that he can be honest enough with others to allow them to be different.

The Lord gave to the Prophet Joseph an insight into a meaningful brotherhood in one of his many revelations: "Therefore, strengthen your brethren in all your conversation, in all your prayers, in all your exhortations and in all your doings." (D&C 108:7.) In this advice the Lord was giving his servant the basic steps in forming a brotherhood.

A thought-provoking Jewish proverb states that a person who saves one man is looked upon as if he had saved all men, and he who destroys one man is judged as if he had destroyed all men, for if a person is the savior of one man, he could well be the savior of others. And likewise, to be able to destroy one man, he becomes a potential threat to the destruction of others.

Let us consider some of the principles that are essential in achieving brotherhood among our brothers. Does each man envision what steps must be taken to achieve a real brotherhood? Does each per-

son recognize that one of the prime purposes of brotherhood is to help each other become more effective and to provide a favorable climate that will encourage each individual to release his own inhibitions and fears so that he might grow and develop in love and confidence? Can this be accomplished if he feels pressures of duress and the lack of support and understanding of other persons? In other words, does each understand and share the same goals? Without this knowledge and an incentive to achieve, little success will be experienced.

The following suggestions may be useful in helping persons to become conscious of an overall concept of brotherhood.

1. Provide a warm, understanding atmosphere so that every member will have and desire self-expression.

2. Provide each person within the brotherhood the opportunity to express himself. This makes him an interested and intelligent partner—one who has a vested interest in the brotherhood.

3. Enable each person to sense his importance to the group and to realize that the ultimate success in brotherhood is primarily determined by his own involvement and the involvement of others. (The leader who does everything for the group virtually stifles individual and brotherhood growth.)

A healthy attitude and a sincere desire are essential keys to a successful brotherhood. Attitudes are more than intellectual experiences. They are linked to such emotions as fear, rage, love, jealousy. They are the sum total of one's feelings and prejudices and his preconceived notions about another person. If a person's attitude can be favorably changed toward each member of his group, the entire relationship takes on new meaning and depth. If one will accept the

attitude "I will draw near to you," his fellow workers will ultimately draw near to him.

With a positive, nonthreatening attitude, one can then begin to build a helping relationship for himself and his brothers—a relationship that facilitates development and growth for one another in emotional maturity and personality growth. In the scriptures this is called godlike. A growing, helping relationship can never exist when one has negative and defensive attitudes that compel him to withdraw or retreat into neurotic safety zones. With positive, wholesome attitudes he can still differ and yet be understood and accepted by others.

To change attitudes, it is well to remember that:

1. Because they are closely linked to the emotions, attitudes are seldom changed or developed by persuasion or force.

2. Since individuals cannot always be approached directly, we must provide positive experiences wherein changes in attitudes will emerge as secondary factors. This is accomplished by providing the opportunity to develop specific skills, acceptable habits, and learning. Attitudes, once acquired, linger long after the experiences through which the attitudes were learned.

3. An opportunity must be provided for each person to express in words the change that has taken place in his feelings toward a certain person or situation. This will help him recognize and understand the attitudinal change that has taken place within him.

Each person should ask himself these questions: Do I become envious or jealous when one of my fellow workers receives a single honor or award? Can I truthfully thrill with his success and feel I have played a small part in his

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accomplishment? Jealousy or envy is a warning signal that the interpersonal relationship is not healthy. In a healthy brotherhood there is no need for rivalry or competition, for competition is with self, not with others.

Within each of us there is a love stream and a hate stream. Emotional energy can flow down either stream, depending upon the confidence one has in self and others or the fears he has of self and others.

Other questions that need to be answered are: Does my emotional maturity permit others to differ from me? Will I accept and understand them in their differences? If a person can answer "yes," it is quite apparent that the "I" is paying the price of understanding and learning how his brother feels toward himself and the world about him. It is learning to accept with understanding his fears, apprehensions, goals, failures, and successes. Until the "I" is emotionally mature and motivated to do this, brotherhood will be only a name without feeling, and misunderstandings and unresolved differences will always exist. The result will be merely an aggregate number of individuals going their own respective ways.

The Savior, tuned in with the woman taken in adultery, gave her a vision of hope and a goal for the future. He neither condemned nor upheld her in her mistake; rather, he accepted her as a person of worth and created a relationship that made it possible for her to look at herself and her actions with objectivity. Through his giving of himself, the woman was able to perceive and accept herself.

The above experience indicates that we should:

1. Take time to get acquainted with the other fellow—walk in his shoes and learn to appreciate his inner feelings by getting acquainted with him at work, in the home, and

socially. The other fellow believes that his ideas and thoughts are consistent and good. If this were not so, he would not retain them.

2. Try walking the second mile with our brother and do whatever is possible to alleviate his personal problems, his concerns, his anxieties.

3. When a difference arises with our brother, be sure that in coping with the situation we attack the problem instead of his personality.

How effective is my communication? Communication is the basic tool used for the improvement of brotherhood relationships. If we see the trustworthiness and integrity of the communicant, our communication becomes meaningful and forthcoming because we are accepted. When we judge others, our communication often breaks down because the "I" dominates the "we." The stronger the "I" feels about a subject or an idea (i.e., politics, religion, etc.), the greater is his challenge to understand and be understood.

Unless the "I" listens, there is no real communication. Without the "we" in communication, there is only an exchange of meaningless words, for communication is a two-way process wherein one listens creatively as well as speaks to be understood. A one-way communication does not fulfill the requirements of brotherhood, because a person is too occupied in putting across his own ideas and denying his brother his chance for emphatic self-expression. Remember, when there is no communication, personal relations have broken down. A conflict exists between the sender and the receiver wherein either or both need help to remove the obstacles of defensive self-justification.

Some people listen but do not hear. They seldom take time to stop to listen to the implication of what

is being said. What do my brother's words imply? To understand our brother, we must find the message beyond the spoken words.

The success of a brotherhood centers within the individual. If he is immature and hides like an ostrich behind a protective cloak of unreality, he will deny that problems and misunderstandings exist within the brotherhood. Somehow he will shut reality out of his mind, and to live with himself he will fortify the "I" with defense mechanisms that really do not hide his weaknesses but unwittingly make them more obvious to others. Thus, he retires more and more into a false seclusion with his own inadequacies.

If he is emotionally mature and devoid of excessive defense mechanisms, he will face whatever problems may exist and attempt to find suitable solutions for them. He will learn to live with his brothers even though they may differ in opinion. Without losing his emotional composure, he will accept and understandingly tolerate unsolved difficulties and differences that may exist among them. In this way he has subjected the love of the "I" by acquiring a consciousness of the greater possibilities for personality expansion in the brotherhood of the "we." In paraphrasing a statement of the Savior, we could say: to save the "I" one must first learn to lose himself in the greater love of the "we."

Essentially, when one has been accepted into brotherhood, he has learned to know himself. He perceives a fresh approach to himself and others, and, viewing himself objectively, he stands stripped of all dishonesty. In this clarity of vision, he achieves communication from soul to soul. It is the only way to peace and contentment and to the full realization of his potential manhood. ○

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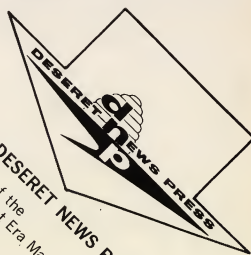
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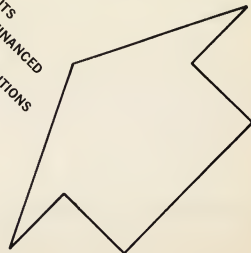
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The Church Moves On

June 1969

15 Cassia East Stake in Idaho was organized by Elder LeGrand Richards of the Council of the Twelve. The stake results from a name change and a realignment of wards. Raft River Stake was disorganized, and its wards became a part of the new stake. The Declo and Springdale wards were transferred to the new stake from Burley Stake.

New stake presidency: President Devere Harris and counselors Myron P. Sorenson and Herman Miller, Jr., Malad (Idaho-Utah) Stake.

22 San Diego North Stake was organized from parts of San Diego (California) Stake by Elder Mark E. Petersen of the Council of the Twelve. President Ray M. Brown and counselors Don L. Riggs and Carl J. Bair were sustained in this, the 489th stake now functioning in the Church.

New Hue

By Maureen Cannon

I raise the lid—oh, washday shock!

I gasp, I bleat, I blink. . . .

One sly and sneaky bright

red sock

Has taken charge

And, by and large,

My whites are "in the pink"!

New stake presidencies: President Reed E. Brown and counselors Carl T. Ovard and Robert A. Williams, Summit (Utah) Stake; President Clinton D. Davis and counselors Raymond M. Williams and DeVoe C. Gill, San Diego Stake.

This was the last weekend in which stake conferences were scheduled before a six-week summer vacation.

Governor Calvin L. Rampton of Utah has proclaimed June 22-29 as Mutual Improvement Associations Week. The declaration especially honors the centennial observance of the YWMA, to be held at June Conference.

26 This was a YWMA Camp Day, the beginning of pre-June Conference events. In the early evening the Master M Man-Golden Gleaner banquet was held in the new Salt Palace.

Then at the Salt Palace it was the elegant once-in-a-lifetime occasion, the Centennial Ball of the Young Women's Mutual Improvement Association, with dancing appropriately bridging the century.

"Mini-Musicals," five prize-winning roadshow acts, a full-length play presentation, and "The Sound of Theater" each began three-night performances at locations on the University of Utah campus.

A centennial reception in the newly restored Lion House, the Brigham Young home where the MIA was organized, began at four this afternoon. They will continue Friday and Saturday afternoons.

27 A sunrise YWMA centennial service for young women leaders of the Church was held at 6:00 this morning in the Salt Lake Tabernacle. The special program featured premiere of a film on the early days of YWMA, *Pioneers in Petticoats*, and an address by President N. Eldon Tanner of the First Presidency.

General sessions of the 70th annual June Conference were held at 9:30 a.m. and 1:30 p.m.

"There's Nothing Like a Girl" was theme of the dance festival, which was

presented in the first of three performances at the University of Utah stadium.

A quartet festival of singing was presented in the Tabernacle, featuring ten quartets from throughout the Church. The drama presentations were repeated at University of Utah locations.

This day was also the 125th anniversary of the martyrdom of the Prophet Joseph Smith and his brother Hyrum.

28 Today was devoted to comprehensive departmental sessions and workshops for MIA officers and teachers, followed by the dance and quartet festivals, Lion House reception, and drama presentations in the evening.

29 The traditional Sabbath morning session in the Tabernacle, under the direction of the First Presidency, closed the MIA June Conference. It was announced during the conference that because of the growth of the Church, in the future ward MIA workers will no longer be invited to attend June conferences.

July 1969

1 *Promised Valley* began its nightly-except-Sunday third summer season in the Temple View Theater, across the street, east of the Salt Lake Temple.

6 New stake presidency: President Henry E. Anderson and counselors Wallace L. Burt and George T. Brooks, Sugar House (Salt Lake City) Stake.

9 President David O. McKay fulfilled a desire and a promise when he attended the official opening ceremonies of the new David O. McKay Hospital in Ogden, Utah. He had promised "to be present at the opening of the hospital," at the groundbreaking ceremonies October 22, 1966.

12 Fifty trophies in 34 divisions were presented at the conclusion of the annual all-Church tennis tournament.

13 During inter-faith services, President N. Eldon Tanner of the First Presidency offered the dedicatory prayer at Salt Lake City's new auditorium complex, the Salt Palace. Music for the service was given by the Mormon Youth Symphony and Chorus, making its first public appearance.

The Salt Lake Tabernacle Choir and organ marked the end of 40 years of successful nationwide radio broadcasting at their weekly broadcast this morning, where many congratulatory telegrams were received. Immediately following the broadcast a short radio and video tape was made for the National Broadcasting Company, which will be telecast during special programming as the American astronauts reach the moon next Sunday.

The Tabernacle Choir and organ began broadcasting nationally as an NBC Monday afternoon feature July 15, 1929. It became a Sabbath morning Columbia Broadcasting System program on the first Sunday in September 1931.

18 The Salt Lake Tabernacle Choir, singing in San Diego, California, as part of that city's two hundredth anniversary, was given two standing ovations and long rounds of applause by an estimated thirty thousand who attended the concert at the San Diego Stadium this evening.

This was the day of the Children's Parade, as Salt Lake City began the annual Days of '47 celebration.

19 President Joseph Fielding Smith of the First Presidency and President of the Council of the Twelve commemorated his ninety-third birthday at a traditional family gathering held in a Salt Lake City park.

The appointment of Roy W. Oscarson of St. Louis as a Regional Representative of the Council of the Twelve was announced.

20 Of the astronauts landing on the moon today, President N. Eldon Tanner of the First Presidency said: "I know of no single thing in the history of man

that has caused all people throughout the world to be so vitally and unitedly interested in and involved in what was taking place as they were in the flight of Apollo 11 and putting man on the moon. I feel that man on the moon, communicating with us on the earth, should help men to believe and understand that God, the Creator of the earth, which is the spaceship on which he placed us, can communicate with us, and that if we keep in tune with him we will have a safe landing when

we have completed our mission here on earth."

24 This was Pioneer Day in Utah, the intermountain West, and in fact anyplace where the Saints assemble. In Salt Lake City the traditional parade was led by a U. S. Marine Corps color guard and the Marine Corps Band from Twenty-nine Palms, California. Following close behind was a car in which President and Sister David O. McKay were riding.



Richard L. Evans

The Spoken Word

For directions on how to live life

There is an always compelling question: Where would we — or should we — or can we go for directions on how to live life? Perhaps we can draw a parallel. Where would we go for directions on how to use an instrument, a car, or a complex piece of equipment? Who knows most about what things are made for, how they should be operated and cared for, what they are designed to do? Obviously, the designer or maker of a machine would be the one most likely to prepare a manual of instructions pertaining to it. And so likewise, in life, the Creator, the Administrator, would know most about its purpose, about people, about their possibilities. The Maker would know why moderation, morality, labor, respect for law are essential for peace and health and happiness. He has given us a marvelous mind, marvelous physical faculties, and has counseled us to do some things and not to do others, and not to impair or clutter our lives or consciences with unwholesome habits, or careless living, or unbecoming conduct. It is natural that it should be so. One cannot conceive of a parent's not being interested in everything that pertains to his children: their physical, mental, moral, and spiritual health, and happiness. And one cannot conceive of the Father of us all not being interested in everything that pertains to his children. And so he has given us standards, counsel, requirements, commandments, laws, rules of life to realize our highest possibilities, our highest happiness. Where else would we turn? Whom else could we trust with our everlasting lives? There are many brilliant men on earth but none who knows enough. To those distressed, to those with problems, to those who are searching and trying to find a way, look beyond the superficial, beyond the surface, beyond the shifting theories, the irresponsible permissiveness, the false assumptions. Look to the meaning and purpose and peace of life, and its limitless, everlasting possibilities. Turn to the Maker for the directions you so much seek.

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Maya

By Don L. Searle, Jr.

*The seedcase breaks
And the stalk fights free,
Now struggling with earth,
Now rising heavenward,
Lifted by wind, and drawn on
By the siren song of sun.*

*In his maize, the Indian tiller
sees
Fulfillment of the promise
Left by his fathers,
Who have thus tilled their crops
For centuries, eras, generations.*

*In his heart, he feels, too,
Fulfillment of a promise,
The bursting of a seed,
And, though he knows not the
sower,
Yet knows the seed is good.
The promise left by his fathers
Tells him he is a child of God,
Strayed these many centuries,
Whom his Eternal Parent will
rescue.*

*He is god-seed, and will not be
abandoned,
But will bloom too,
And produce, and be harvested
By the Sower who has thus tilled
his crops
For centuries, eons, and eterni-
ties.*

One Vote Can Change History

By Henry C. Nicholas

● The right to vote, to exercise one's political franchise, in whatever nation one finds himself is based on a responsibility that all Christians and men of goodwill must honor if they are to continue their democratically oriented societies. To emphasize the matter, history affords many instances where only one vote changed or would have changed the entire course of history. No one need ever think his vote does not count. It counts immensely.

One vote in 1774 prevented the United States from becoming an independent nation within the British Empire. When the First Continental Congress met in Philadelphia, the proposal was made that America remain in the British Empire as a separate, political entity, an imperial relationship such as that of Canada and Australia today. This proposal was defeated by a margin of one vote, and it is but one of a number of historic instances in which a single vote has decided the destiny of a nation.

In 1868 impeachment proceedings in the U.S. Senate against President Andrew Johnson lost by one vote.

In modern times a single vote exerted a tremendous influence on the Allies' winning World War II. In the summer of 1941, when German troops were rolling through Russia, and Japan was perfecting the last details of its attack on Pearl Harbor, the House of Representatives voted on the proposal to disband our new army of 1,500,000 men. This proposal was defeated by the narrow margin of one vote.

The sum of it all is that your vote counts—and it counts heavily. ○

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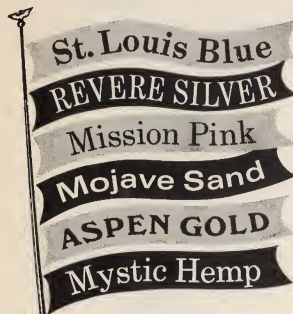
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Mormon Battalion

Although I enjoyed "The Mormon Battalion Monument in San Diego" [June], I flinched when I encountered three geographical errors: (1) Cajon Pass does not cross the Sierra Nevada Mountains. It crosses the San Bernardino Mountains over 150 miles south of Mt. Whitney, which is located near the extreme southern end of the Sierra Nevada range. (2) The Truckee River flows easterly off the Sierra Nevada into Nevada, finally draining into Pyramid Lake northeast of Reno. It would have been impossible for the soldiers to walk up the California coast to the Truckee River, inasmuch as the Truckee does not enter the ocean. (3) It would have been equally impossible for the soldiers to follow the Truckee to Sacramento. The Truckee flows easterly away from Sacramento. The nearest it comes to Sacramento is in its headwater areas, which are located nearly 100 miles east of California's capital city.

EDWIN P. PISTER
BISHOP, CALIFORNIA

And now we flinch.

Fiction

I feel I must tell you how much I have enjoyed the fiction you have used in the *Era* in the past year. I was particularly delighted with "A Happy Misunderstanding" [May] and "Be Jubilant, My Feet" [March], and was impressed by "Personal Appraisal" [April], "With What Measure" [July 1968], as well as several others. I hope you will continue to use these kinds of stories often. I would like to see more articles along this

lines of "The Long Hot Summer of 1912" that give us a glimpse of true pioneer experiences.

GRACE DIANE JESSEN
GLENWOOD, UTAH

Another Irishman

I am only 12 years old but I read the *Era* a lot and soon I will be 13. I read your article "The Mormons and the Irish" [April] and just wanted to tell you my story. My father is an Irish convert. I was two years old when he joined the Church. I wrote to give you one more example of an Irish Mormon.

PAMELA POWERS
SEATTLE, WASHINGTON

Conference Talks

Thank you for publishing the *Era* each month. My testimony is strengthened each time I read it. Since I am a missionary in Chile I don't have an opportunity to listen to general conference, but the talks are published in the *Era*. It is really interesting to find out that the Spirit can be felt in the written word as well as the spoken. I'm thankful that the Lord has blessed me with the ability to read, the simple gift of reading.

ELDER STANLEY CHURCH
CHILEAN MISSION

The deaf and hard-of-hearing Latter-day Saints wish to express their thanks for the *Era* coming into their homes each month, especially the general conference issues. Not being able to hear radio or TV, or not knowing if the persons giving the interpretation signs to us are completely accurate in their sign signals, the *Era* is our lifeline. We deaf Latter-day Saints love the *Era*.

SISTER JOAN PARRY
OAKLAND (CALIFORNIA) FIFTH WARD

The May Issue

Your May conversion to a women's magazine, minus the problem page, comes as somewhat of a surprise, but ... excuse me while I change the nappies and get on with knitting.

PETER JOHN BLEACH
LONDON, ENGLAND

Zinnia Parade

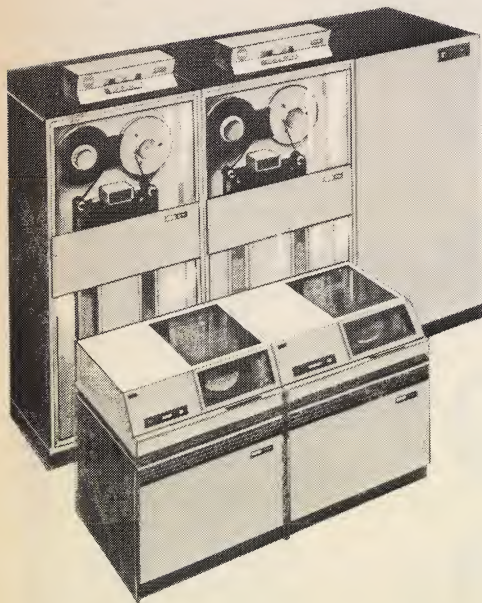
By Beth M. Applegate

*The leaves of the garden are
blackened and dead,
But there still is fire in the
zinnia bed
Where, like rigid old soldiers,
row after row,
The scarlet zinnias parade in a
show.
"Eyes right. Present arms. At
ease men. At ease."*

*Down the line they all turn at
the trill of a breeze,
Gorgeous old troopers all game
to the last.
They hate to acknowledge that
summer is past;
Standing stiff in their glory,
they know they are beat,
And that this, their last call, is
their final retreat.*

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New Patterns in World Affairs

By Dr. G. Homer Durham
President, Arizona State University
at Tempe

● With men on the moon, there are new patterns in world affairs.

Complete domination of foreign policy consideration by the United States on the one hand, and the USSR on the other, has come to an end. The dissonant duet has been joined by other voices.

The world after 1945 was dominated by the two super-powers, the USA and the USSR. The shifting patterns since that time were at first hardly discernible. NATO, formed in 1949, emphasized the super-power, bi-polar world. Twenty years later, NATO still exists, but who can name the American commander or identify the location of his headquarters?

A genuine American, hard-line conservative of my acquaintance is spending a summer vacation in Yugoslavia, not San Diego. This would have been unthinkable a few years ago. President Richard Nixon in the same summer visits Romania. Despite the Czech invasion and crisis of a year ago, the patterns are shifting.

What has changed since Dwight D. Eisenhower left Columbia University to command the NATO forces 20 years ago?

1. *Personalities.* Most of the leadership personifying the post-1945 super-power system has changed. Under Mr. Truman the postwar situation gave rise to the term "cold war." Mr. Truman left the American presidency in January 1953. Stalin died the following spring. Malenkov, who succeeded Stalin, was a short-termer in Russian leadership. President Eisenhower and Mr. Khrushchev developed a brief "entente." In China Mao defeated Chiang in 1949—asserting what soon came to be a "third force" in Asia. The growing tension between Russia and China has now become apparent. Border incidents reveal the split.

"Titoism" in Yugoslavia by the time Eisenhower was President demonstrated that Communist nationalism in Europe was a stronger motive than international Communist solidarity. The Hungarian revolt in 1956, the Czech incidents through 1968, and certain signs in Poland, although not politically successful, have made the same point. The impact of Maoist doctrine in such distant points as Albania, Africa, and Latin America have indicated other variances.

The rise of De Gaulle under a new French constitution and his departure from office in the spring of 1969 probably marked the shifts to a new pattern as clearly as anything. Churchill, Adenauer, Truman, Eisenhower, Attlee, Eden, Stalin, Malenkov, and De Gaulle have given way to others. Even Fidel Castro, not on the center stage in 1945, has been around long enough not to provoke over-anxiety.

The passing parade of personalities and the forces behind them indicate that the world of the 1970s is to be quite different. The replacement of the dissonant duo by a small chorus—in which



there are two powerful voices—makes a different world.

2. *Economic systems.* The cast of characters among the world's economic systems has also altered sufficiently to indicate something about the new patterns. Instead of the USA dominating world production, as it did immediately after 1945, exporting foreign aid, the USA has experienced a gold drain. An export imbalance has appeared from time to time in the past several years. President Johnson's term saw even a threat to control foreign travel and spending abroad by individual Americans.

The Bretton-Woods international monetary fund agreement has been patched up several times since 1945. The franc has been devaluated and then, with De Gaulle's new francs, has become a solid currency. The British pound has been devaluated at least twice since the war and is still in trouble.

But the big economic changes have come in Japan, West Germany, and the European common market countries, in contrast with what existed in 1945. The economic patterns of the future deeply involve Japan, West Germany, the USA, and the USSR and their respective national and international ties.

These changes have likewise dramatized the difficulties of the Latin American nations. And Pompidou's willingness to remove the French veto of British entry into the European community will have side effects in Africa and the so-called commonwealth countries of the "sterling area." Automation, electronics, computer technology, space satellites all mark a different economic world than in 1945.

3. *Political systems.* Political institutions change more slowly than the economic. Structures of existing systems change much, much more slowly and with less

frequency than the personalities who occupy them. To a large extent, the new personalities and the new economies of the 1970s face the different world. But today's leaders confront the world with the same kind of political mechanisms as those of 1945. Some of these instruments may be sadly outmoded in the age of satellites, space technology, 747s, and jumbo jets. But there are some new members of the cast of characters. Equipped with the old political instruments, the United Nations, varying types of weaponry, and the political institutions of each national system, the new members of the cast since 1945 show that the play on the world stage is indeed different.

The most notable change is the replacement of the former British imperial system with forty or fifty new nations. Many of them are in Africa. But also included are such entities as Malta, a small island in the Mediterranean, to which the U.S. now names a full-fledged ambassador (John C. Pritzlaff, incidentally, of Arizona). In a weightier sense, India since 1945 has been divided into two great and populous nations, India and Pakistan. Burma has likewise emerged and given the U.N. its third Secretary-General, U Thant. The French, Dutch, and Portuguese empires have been dissolved. Algeria and Indonesia are significant examples of new nations that have emerged. Finally, but of deep import, Israel, Jordan, and Egypt have become independent nations, adding Nasser, Mrs. Meier, and King Hussein to the new parade of leadership.

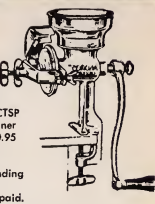
In this milieu, the United States became involved in "a land war in Asia," against which all our former leaders warned. This involvement seems to have promoted more unrest in the United States than any event in our national history

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—short of civil war in 1861.

No one knows the future. But I suspect that from Mr. Nixon's trip to Romania, what preceded it, and what follows it that does not immediately meet the eye, American-Soviet relations may resume the point preceding the U-2 incident. Before that, Vice-President Nixon could go to Moscow and discuss the merits of American washing machines with Mr. Khrushchev. Or, Mr. Khrushchev could come to the United States,

and, rather than bang his post-U-2 shoe on the U.N. table, he could view with wonder an Iowa farm and its corn crop.

From Nelson Rockefeller's mission to Latin America, perhaps the administration will find it advisable to recognize the Castro regime and even make a trade agreement, including resumption of less than hijacked jet transport to and from Havana. At least voluntary trips to Havana would appear to be preferable to involun-

tary ones. The fact that so many now make the trip, receive steak dinners in Havana, experience little delay, and then "enjoy" return flights to the U.S. would seem to indicate something. As personalities and economic patterns change, the late seventies might even see a TWA flight to Shanghai. Perhaps in the eighties tour excursions might be advertised to the Shanghai Hilton. At least these are some possibilities that may cause us to ponder in these times.

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A New Look at the Pearl of Great Price

Part 8 (Continued)



Facsimile No. 1, by the Figures

By Dr. Hugh Nibley

● *Dick*: Why are the figures in Facsimile No. 1 numbered backwards?

Mr. Jones: Some people have objected to the numbering and have even seen in it evidence of fraud. But if you will look very closely you will see that the numbers are not written in ancient Egyptian at all, but in modern American. They have been put in purely for convenience in identifying the various figures under discussion. And just as those figures can be discussed in any order, so there is no mystic or symbolic significance whatever intended in the numbering. The first eight figures are numbered in a perfectly consistent order beginning at the top and reading from right to left. The animated figures naturally come first, being the actors of the play rather than mere properties—that is why the crocodile, No. 9, has precedence over the purely symbolic lotus, No. 10; and the "gates of heaven," being far more conspicuous and specific than the vague hatch-lines "signifying expanse" (Fig. 12), are given priority over them.

Dick: But why does the numbering of the four jars go from right to left?

Mr. Jones: The natural transition from Figure 4 is to the nearest jar, Figure 5. That, I think, is all there is to it. Actually, the canopic jars are numbered in the correct order of their importance, but that is probably a mere coincidence.

Dick: How about the next figure?

Mr. Jones: The jackal head, called here "the idolatrous god of Libnah." That is the most easily recognized of all the names.

Jane: Why is it so easy?

Mr. Jones: Because the name has actually turned up in the Egyptian records, and been obligingly transposed into good Canaanite by Professor Burchardt as plain and simple Libnah, designating an unknown geographical region.^{110a} Also, however you look at it, it always means the same thing. Take the Semitic root *l-b-n*: what do Mount Lebanon (the snow-covered), *leban* (which is Arabic for milk), and *lebanah* (which is Hebrew for moon) have in common?

Dick: That's easy. They are all white.¹¹⁰

Mr. Jones: Shining white. And according to the Rabbis the name of Abraham's relative Laban means white-faced or blond—another indication of blondness in Abraham's family.¹²¹ And in the Indo-European family what do Alps, lamps, Olympus, and all limpid and lambent things have in common? They too are shining white. The ending *-ah* would normally be the feminine ending designating a land or region "as the mother of its inhabitants," as the formula goes. Libnah would be the White Land, and there were places in Palestine in Abraham's day called Libnah, "whiteness";¹²² then too, Levi had a son Libni, whose name meant white.¹²³

Dick: So Joseph Smith could have got the name from the Bible and found out what it meant from a dictionary.

Mr. Jones: Indeed he could have, but does he ever make capital of the name? Does he ever connect it up with whiteness or anything else? Neither he

or any of his contemporaries knew that the Egyptians always identified the jackal-god of Figure 6 with the White Land.

Dick: Did they?

Mr. Jones: Most certainly and emphatically. Our friend Anubis of the jackal's head at all times enjoyed two constantly recurring epithets.

Jane: What's an epithet?

Mr. Jones: It is a descriptive tag put to the name of some famous person or thing, like "Long-haired Achaeans," or "Honest Abe," or "Mack the Knife." An epithet is used so often and so automatically that it is practically part of the name—a sort of title. Well, from first to last Anubis always had two special epithets: he was "Lord of the White Land" and "Chief of the Westerners." If you will look at the chart you will notice that the jackal-headed jar also represents the West.

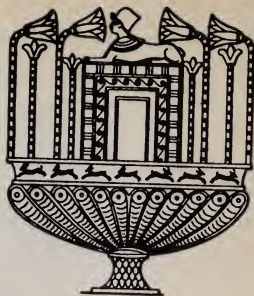
Jane: What is the White Land?

Mr. Jones: That is just what Professor Kees asked himself. He decided that "Lord of the White Land" (*nb ta djesr*) is derived from the idea of "Lord of the shining, sanctified [*prachtigen, geheiligten*] Land," that being a euphemism for the necropolis.¹²⁴

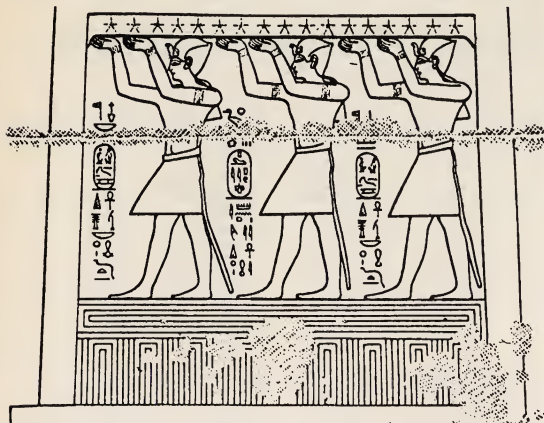
Dick: And everybody knows that the necropolis is in the West. That would make him Lord of the westerners!

Jane: But wasn't Upper Egypt, the Southern Kingdom, the land of the white crown and the white palace and the white mace, and all that?

Mr. Jones: There was a strong temptation once to locate the "White Land" of Anubis in Abydos, but Kees showed



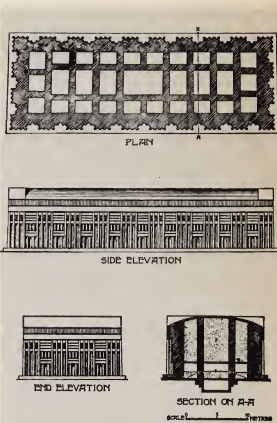
Fac. I, Fig. 10. Here the four lotuses frame the palace gate on which Pharaoh himself reposes as a lion. These vessels are of a type brought by foreign visitors to Egypt as gifts to Pharaoh. Here the lotus may well symbolize the exchange of courtesies between the court of Egypt and its guests.



Here a line of pylons exactly resembling those in Fig. 11 of Papyrus No. 1 (the fac-similes are unsatisfactory) supports three portraits of a Pharaoh who is very obviously holding up the sky. They are assisting him in this function as pillars of heaven.

that White Land does not necessarily refer to Upper Egypt, though he admitted that the meaning of the term remained obscure.¹²⁴ But very early Brugsch noted that of the four canonical colors the official color of the West is, surprisingly, white—instead of a red sunset.¹²⁵ On the other hand, the Libyans to the west of Egypt, noted for their white skin and blue eyes,¹²⁶ were identified by Josephus with the Lehabim, from a root *lhb*, meaning “shining,” “flashing.” Arabic *lubhah*, “a clear, white colour, brightness of the complexion or colour of the skin,” according to Lane.¹²⁷ But let’s avoid too

much playing around with words and sounds, which is altogether too easy, and settle for a few fairly certain points: (1) Libnah does mean White Land; (2) “the idolatrous god of Libnah” does have the mask of Anubis; (3) the jackal-headed canopic figure does stand for the West; (4) Anubis is the Lord of the West; (5) he is also “Lord of the White Land”; (6) white is the ritual color of the West. That’s enough, without bringing in the white Libyans, to give you something to play with. It doesn’t prove anything, except, perhaps, that Libnah is a very appropriate name to use if you want



Fac. I, Fig. 11. Most of the great early tombs are surrounded by 24 pylons, possibly signifying their nature as “pillars of heaven.”

to divide up the world into four regions or races according to Egyptian practice. Dick: But how about Mahmackrah? That’s a beast of a different color.

Mr. Jones: But even more interesting because of its unusual name. Figure 7, “the idolatrous god of Mahmackrah,” has an ape’s head, though sometimes it is shown with the head of a bull or cow; the Egyptians placed it at the northern quarter of the horizon. What makes its name so intriguing is that it makes sense almost any way you divide it up. We must always bear in mind when confronted with the often exotic-looking foreign names that oc-



The bold and dramatic line panels and pillars are found only in sacred buildings in Mesopotamia and are characteristic of the earliest palace facades and tombs of Egypt, indicating the other-worldly nature of those structures. In Egypt the recessed panels represent gates to the other world, and the pillars flanking them the pillars of heaven.



The lion Nefertem guards Egypt's northeast frontier with his big knife and his lotus—the welcoming committee for those who came to Egypt from Abraham's Canaan. The lotus is the official symbol of the border control and of permission to enter the country.

cur in the writings of Joseph Smith that it is the sound and not the sight of the name that is being conveyed. Baurak Ale and Shaumahyeem are perfectly good Hebrew if you read them out loud; though they *look* absolutely outlandish, it would be hard to give a better rendering of the old sounds without the use of a phonetic alphabet. The names of our canopies are addressed to the ear and not the eye—that is why it is possible to fluctuate between Elkenah and Elkkener, Korash and Koash. Mamackrah suggests all sorts of things to the ear, and it would take us a long time to ring all the

possible combinations that Semitic and Indo-European dictionaries could give us on the syllables *mah*, *mack*, and *rah*, all of which are full of meaning in any language. What grabs me, for example, is the middle syllable, not plain “mack” but “macker” and of course the final *-rah*. What I hear is “Mah-macker-rah.” That means a lot to me.

Jane: Why “macker-” of all things?

Mr. Jones: Because it reminds me of an element occurring in some important Canaanite names. *Mhr-Anat*, for example, means “champion or upholder of the goddess Anat”;¹²⁸ and *Rameses II* called himself *Mahr-B'l*, meaning

upholder of Baal, the Canaanite god.¹²⁹ *Mahr-Rah* would be the champion or upholder of *Rah*, the Egyptian equivalent of Baal.

Dick: But this “-macker-” is spelled with a *-ck-* instead of an *-h-*.

Mr. Jones: The *-h-* in “*mahr*” belongs to the root, and must have a heavy sound in order not to be swallowed up by the following *-r*. You can see the shift between a *-k-* and a heavy *-h-* sound in our writing of *Mi-cha-el*, which the Jews wrote *Mi-ka-el*. Incidentally, the form of the name rather neatly parallels our *Ma-macker-rah*. *Mi-cha-el*, like *Mi-ca-iah* (1 Kings 22),

“Our lion-couch
papyrus is a political
as well as religious
document...”

means “Who is like God?” or “He who is like God.” Ma- (written Mah- to lengthen the vowel according to the invariable practice in Mormon scriptures) is the exact Egyptian equivalent of the Hebrew Mi-, so that Ma-mackrah would mean “Who is the upholder of Rah?” or the like—a very appropriate title for an idol whose worshippers were doing everything they could to equate and associate the gods of Canaan and Egypt. But here is another possibility. Among the “Old Canaanite Names” found in Egyptian is *ma’gar*, plus a vowel ending, transposed into Canaanite as *Maq’arah*, meaning “place of burning.”^{129a} Since Abraham was known anciently as “he who escaped the burning,” Mah-mackrah could be the local deity of the place of sacrifice. Though “no precise geographical location is provided” for some of Abraham’s most important experiences,^{129b} a good deal is being written today (as we shall see) about his many confrontations with local gods in Canaan. Here is the idolatrous god of Beth-shan who is called Mkl-’a, “the great god.”¹³⁰ The first element in his name, Mkl-, is Canaanite, but the second, -’a, is Egyptian; the first refers to the Canaanite god Mkl, whose name, according to L. H. Vincent, means “he who is able,” “the Omnipotent,” while the second is the Egyptian word for great—practically the same thing; so that the combination gives us a very powerful figure indeed—Mkl the Mighty, “the god of power.”¹³¹ Incidentally, since Semitic -l- is regularly written as an -r- in the Egyptian renderings, the Egyptian form of this name would be Mkr-’a.¹³²

Dick: And since ma- is Egyptian too, Mah-mackrah would be the full name, I suppose. “Who is mighty like Re,” or “How mighty is Rah” or something like that.

Mr. Jones: We must be careful not to go overboard—it is all too easy. But I do think it is in order to point out that the well-documented name Mkl-’a (Mkr-ah) exactly parallels El-kenah: in each case the name of a Canaanite

god is followed by an Egyptian epithet meaning mighty. I can think of a better Egyptian name, though: Rank gives the name *Mai-m-hqa* as meaning “the Lion is ruler.”^{132a} On this pattern *Mai-m-akr-’ah* would mean “the Lion is Ak the great,” Ak being the earth-god as a lion. At any rate, we are free to guess as long as we don’t preach.

Jane: But what’s it got to do with an ape’s head?

Mr. Jones: Don’t you remember? The jar with the ape’s head signifies north for the Egyptians—that is the purpose of this particular symbol. For the Egyptians, Palestine and Syria were the lands of the north.¹³³ So now we have idols for the east, west, and north—

Dick: —so the only one left must belong to the south.

Mr. Jones: With a tip-off like that, we are naturally prejudiced, so we should proceed with care. Our last canopic, Figure 8, is the human-headed Imset, who in the Egyptian system stood for the south. All that remains to test in the Book of Abraham is his name, which is given as Korash or Koash.

Jane: Which is it?

Mr. Jones: The different spellings given to proper names in the Book of Abraham are plainly an effort to approximate their sounds. As might be expected, it is especially the -r- that causes trouble: Elkenah appears as Elkener, and Korash as Koash, also Jeknes as Jurshon and Potiphar as Potipher—your -r- is a great troublemaker in ancient as well as in modern languages.¹³⁴ If you ask me which of the forms is correct, I unhesitatingly answer—they all are! Anybody who knows anything about Arabic also knows that you can’t insist dogmatically on one official pronunciation for any single word—and it has always been that way in the East. Here is an Egyptian-Canaanite deity whose name can be read as Qesrt, Qeserti, Qsdt, Kousor, and Chrysor—and that is typical.¹³⁵ But what does Koash remind you of—a Bible land far to the south of everything?

Jane: The Land of Cush?

Mr. Jones: Of course. The most succinct essay on Cush is in the *New Standard Jewish Encyclopedia* (1966), p. 515, which defines Cush as “Region S of Egypt” (Nubia, Ethiopia) in Hebrew and other ancient languages. It extended “S from Elephantine and Syene (Aswan).” It has also been identified with southern Arabia and even India. The names of the four brothers, Mizraim, Punt, Canaan, and Cush certainly remind us of the division of the world into four regions.

There is still no agreement as to where the lands of Punt and Cush really were; but the queen of Punt, who had dealings with Queen Hatshpsut, certainly lived in the South.

Jane: Wasn’t the Queen of Sheba the queen of the south, too?

Mr. Jones: These mysterious southern queens have caused considerable perplexity. Saba was on the other side of the Red Sea, the Arabian side, where some people put Cush.¹³⁶ But however Sheba, Punt, Cush and Korash-Koash may be related, the one thing they have in common is that they are all in the deep south.

Dick: Including Korash?

Mr. Jones: Consider. The natives of Saba, way down there at the south end of Arabia, worshiped a goddess lagouth; and where do you think she came from? Heliopolis!

Dick: We might have known.

Mr. Jones: In fact, she was simply a local form of the Egyptian lady Hathor, “the regent of Heliopolis,” worshiped not only in Saba but also in Punt.¹³⁷ But the interesting thing is that her worshippers were known as “the people of Korash” and also as the Beni-Qanane or Sons of Canaan. Back home at Heliopolis the lady went by the name of Wadjet, which was semitized into Ozza, under which title she turns up as “one of the principal idols of the Qoreish” in Mekkah.¹³⁸

Dick: Which puts her in the south again. But weren’t the Qoraish the tribe of Mohammed, and didn’t they come much later?

Mr. Jones: Well, A. B. Kamal believed that even the religion of the classical Qoreish was strongly influenced by Heliopolis. He sees a connection in the tradition that an ancestor of Mohammed “converted the tribe of Khozaa and the Himyarites [an early desert kingdom] to the worship of Sirius,” which they called Sh’ri, the middle sound being something between a deep guttural and a cough.¹³⁹ You may remember that Shaghe-el, meaning “Sirius is god,” was worshiped by the people who tried to sacrifice Abraham.¹⁴⁰ As to the Qoreish coming later, the name is the diminutive of an older Korash; as you know, the Jews held the Persian Koresh (Cyrus) in great esteem,¹⁴¹ but there was another, Kharush, a legendary king of Babylon, who destroyed Jerusalem: his name is interesting because it is the reverse of Korash, and means “big bad Korash.”¹⁴² Finally, a tradition preserved by the Arabic writers designates by the name of Korash the father or grandfather of the very king who tried to put Abraham to death.¹⁴³ The root k-r-sh can be tied to a great number of

meanings, but as a proper name it is peculiarly at home in the south and tied to the worship of the most important Egyptian goddess. Since the south is the only direction we have left, and the human-headed canopic jar does stand for the south, we may as well let it stand there for the present. Remember—we are not settling but raising questions, not shutting but opening doors. There are plenty of doors that need to be looked into.

Dick: But what about the next figure, number 9, "the idolatrous god of Pharaoh"? Doesn't he sort of spoil the four brothers act?

Mr. Jones: On the contrary, he is indispensable to it. In the "quadrilateral" geographical patterns of the Egyptians, Maspero observed, "we find the four cardinal points who with the creator form the *Five*." That is why the primal Ogdoad of Heliopolis, comprised of the four gods of the universe with their wives, ends up as an Ennead, an odd number—they have to have one president at their head, and he makes it nine.¹⁴⁴

Dick: Why do they have to have just one at their head?

Mr. Jones: Because he is the One in the Center, and the center, which is a perfect and invisible point and the pole of everything, can only be one. Professor Posener notes that to the four directions is added "the center of the earth, *hry-ib ta*," so that we sometimes read of the "five parts" of the world instead of four.¹⁴⁵ Sethe has discussed the psychological reason for this: No matter where you are, there are always four main directions—from where? From you! You are the one in the middle, and the four directions exist only by virtue of your awareness.¹⁴⁶ Indeed, Friedrich Ratsel began his epoch-making geography with the statement, "Every man regards himself as the center-point of the universe around him." The Egyptians were keenly aware of this. In the Salt Papyrus, for example, we see the four houses of the world, the four gates, and the four cardinal points all arranged around a fifth sign in the middle, the *ankh* sign of life, signifying the presence in the center of the Hidden-One, Great-One, Unknown-One, Unseen-One, Amon the Father of All Life.¹⁴⁷ In "the Ideal House of Life," according to the Egyptians, the four houses surround "the hidden one who rests within . . . the Great God. . . . It shall be very hidden, very large. It shall not be known, nor shall it be seen."¹⁴⁸

Dick: What's it all about?

Mr. Jones: A basic reality of existence. The Four Sons of Horus, as you know, were the stars of the Big Dipper, point-

ing ever to the pole of the universe—the most important object in the cosmos. Yet there was nothing there!

Jane: Why not?

Mr. Jones: Because in the days when the Egyptians first took their bearings on the universe there was no North Star such as we know it today—there was just empty space, as far as mortal eye could see, and that just at the point where all things come together and around which all things move as around the throne of God. The idea of the complete absorption of the Four in the One is most often expressed by the symbol of the four-headed ram sitting in the middle of the cosmic circle (we will get to that when, if ever, we talk about Facsimile No. 21); the "four heads on a single neck" show that the Four by uniting create a perfect unity, a single individual to whom in turn they owe their own identity; they are thus the four great gods uniting to create the universe (the ram-headed god is always the Creator), and also to re-create Osiris by giving him eternal life.¹⁴⁹ They bring completion and perfection to the *ba* of Osiris when they all meet together to pool their natures and their powers.¹⁵⁰ The idea is compellingly expressed in the pyramid and obelisk, which designate "dominion over the four quarters of the world and the zenith," the zenith being the point on top at which four planes, lines, and solids all come to a single point.¹⁵¹ Now to the Egyptians, who on earth is the One in the Center, in whom the life of the race is concentrated and by whom it is sustained? I'll give you a hint: The sarcophagus of King Tutankhamon shows that Egyptian kings were buried in four coffins, one within the other.¹⁵² Also, the Pharaoh sat on a fourfold throne, and the Pyramid Texts describe the Four Children of Geb having a feast while in their midst sits "the king on his throne, incorruptible, unspoiled, unassailable."¹⁵³

Dick: What has this to do with the idolatrous god of Pharaoh?

Mr. Jones: As everyone knows, the Egyptians carried their cosmic imagery over into the affairs of earthly government—or vice versa. Whereas in Canaan, as Stadelmann has shown, there was "no fixed and established 'Canaanite religion'" common to all the regions under Egypt, there was a single centralized Egyptian cult, centering in Pharaoh.¹⁵⁴ The gods of Syria and Palestine are extremely hard to study, he says, because their relations to each other are "constantly changing from time to time and from place to place,"¹⁵⁵ and though we know of their existence, we know almost nothing

about their cults.¹⁵⁶ The one thing that brings them together in a sort of order is "the dogmatic position of the Egyptian King as overlord of the Syro-Palestinian area."¹⁵⁷ And that is the situation we find in the explanation to Facsimile No. 1, where everything eventually comes back to Pharaoh, and where "the idolatrous god of Pharaoh" (and we have seen that the crocodile was just that) takes his place among the Egyptianized gods of Canaan. This is a reminder that our lion-couch papyrus is a political as well as a religious document, and indeed the ancients never separated the two departments, least of all the Egyptians. This point is brought home with great force if we closely examine the next figure in the papyrus, which is

Figure 10. Abraham in Egypt:

Dick: If that's Abraham, I'm Julius Caesar.

Mr. Jones: Hail Caesar! Haven't you learned yet that the Egyptians have their own special ways of indicating things? Notice how this same design is identified in Figure 3 of Facsimile No. 3: "*Signifies Abraham in Egypt*." It is not a portrait but a symbol, pure and simple. In all symbolism there are varying degrees of realistic representation, ranging from near portraits to pure abstraction. The Egyptian could give a reader a pretty good idea of a man on an altar; but how would he indicate a particular individual and no other on a particular altar in a particular country? For that he would either have to accompany his drawing by an explanatory text, as Abraham has done, or else show everything symbolically, which has been done in this case with considerable clarity and economy.

Dick: I don't see it—Abraham in Egypt!

Mr. Jones: Of course you don't. Even an Egyptian would not see it unless he had been initiated into the elements of the symbolism involved, but I think most Egyptians would get the point of the lotus. When the Egyptologists of 1912 explained that the old things called "Abraham in Egypt" were merely "an offering table covered with lotus flowers," they considered their job done—as if that explained everything.¹⁵⁸

Dick: As if Joseph Smith couldn't recognize the flowers too.

Jane: He said it was a symbol, didn't he?

Mr. Jones: The experts who brushed the thing aside so easily seem to have been completely unaware of the vast richness and variety of the lotus symbol in Egypt. No subject has been the

object of more study and publication since 1912 than the meaning of the lotus to the Egyptians, and the very latest study, that of Peter Munro, concludes with the declaration that the many identifications of the lotus with this and that "are still imperfectly and only tentatively understood," and that we do not yet know how or when or where the lotus came to be associated with so many different ideas and individuals in the Egyptian mind.¹⁵⁹ Our job is to find out, if we can, what the particular lotus design in Facsimiles 1 and 3 represents, and it is not going to be easy. Dr. Spalding's informants were also apparently unaware that Professor Jequier had at the time just made a special study of Egyptian lotus symbolism and declared of this particular lotus arrangement: "Nobody . . . has given a satisfactory explanation of this type of monument."¹⁶⁰ The work still remains to be done, but at least we can find out what possible interpretations of the symbol an Egyptian would find acceptable.

To begin with, in both Papyrus No. 1 and Facsimile No. 3 we see an open lotus with buds above and below it arching over a small stand with a fat little pitcher on it. In Papyrus No. 1 the stand is flanked by two thin jars which are missing in Facsimile No. 3, and since the two drawings are given the identical interpretation, our attention is drawn to what they have in common—the lotus and the buds. Now this lotus combination is common enough in coronation and court scenes, so it is quite at home in Facsimile No. 3, but so far as I know this is the only lion-couch scene adorned by the presence of a lotus-stand. That in itself should be enough to make Egyptologists sit up and ask whether there might not be something special to this picture after all. If you will step into our Opet shrine, you will notice that there are no lotuses in the lion-couch scene. But look around you at the other walls—what do you see?

Jane: Lotuses everywhere!

Mr. Jones: So conspicuous, in fact, that Professor Rochemonteix concluded that the lotus must somehow express the basic idea of the Osiris cult as celebrated at this place.¹⁶¹ He even goes so far as to declare that "the lotus and the papyrus are the emblems par excellence of Egyptian religion, exactly as the crescent is for the Moslems, and the cross for the Christians," the symbolism being by no means confined to funerary situations.¹⁶¹

Dick: Lotus and papyrus?

Mr. Jones: The exact identification of these flowers has been the subject of endless discussion. Some have main-

tained that the papyrus of Upper Egypt is a lotus and the lotus of Lower Egypt a papyrus, some that both flowers are lotuses, others that both are papyruses—and this confusion seems to go right back to the Egyptian artists themselves who "constantly and deliberately interchanged lotus and papyrus."¹⁶² But whatever their botanical classification may be, these two flowers enjoy a position of unique importance in Egypt, especially the lotus, which turns up everywhere in Egyptian art.

Jane: Then it's just a decoration.

Mr. Jones: Far from it! Though some scholars have insisted that "there is no serious religious or symbolic significance . . . no rebus or code in the use of the lotus in decoration," the same authorities admit that apparently decorative use of the lotus may often conceal a sort of hieroglyphic code.¹⁶³ "If we know the value of these symbols," wrote De Rochemonteix long ago, "these ideograms, we can discover the dogmatic sense pursued by the designer . . . his piling up of emblems which at first sight simply astonished us."¹⁶⁴ Thus the lotus-and-stand combination in the tomb of Seti I "has adapted itself completely to the pattern of written symbols," as if it was trying to tell us something,¹⁶⁵ and the same design in tombs of the Pyramid Age may "represent the titles of the dead written in a specialized way," according to I.E.S. Edwards.¹⁶⁶

Dick: So our lotus and stand may be trying to tell us something special after all.

Mr. Jones: It is the monopoly of a particular lotus that makes one suspicious. If all the Egyptians cared about was their decorative effect, what about all the other equally beautiful flowers they ignore? How is it that hieroglyphic flowers are almost exclusively lotuses?¹⁶⁷ That only the blue and white lotuses are represented, though the rosy lotus was more decorative and more popular?¹⁶⁸ That the lotuses, instead of being depicted in the free-and-easy manner of the Egyptian artists, are almost always drawn after "a very rigid pattern?"¹⁶⁹ That other plants never appear to compete with the lotus in heraldic contexts?¹⁷⁰

Jane: What are heraldic contexts?

Mr. Jones: When the lotus appears as somebody's coat of arms. "The lotus is the flower of Egypt par excellence," wrote A. Grenfell; "also it is the symbol of Lower Egypt. . . the lotus is the typical 'arms' of Egypt."¹⁷¹ On the other hand, in the earliest times it would seem that the lotus stood for Upper Egypt and the papyrus for Lower Egypt,¹⁷² though Maspero and A. Moret held that the plants were

both lotuses.¹⁷³

Dick: So the lotus can stand for both the land of Egypt and dead people.

Mr. Jones: That isn't even the beginning of it. We seem to have a whole language of the lotus. Recently Professors Morenz and Schubert wrote a book about it, and concluded that the various interpretations of the Egyptian lotus are in a state of hopeless confusion today.¹⁷⁴ And still more recently Professor Anthes has made a whole list of unanswered questions about the lotus.¹⁷⁵ It is easy and pleasant to speculate, and there can be no doubt that there is something very fundamental about the lotus. It is easy to see why, for example, the lotus and papyrus always stood for Egypt in the minds of the people, since "lotus and papyrus were essential constituents of this unchanging significant 'landscape of the first time,'" as H. Frankfort puts it.¹⁷⁶ And because the lotus growing wild "afforded ordinary food for the poor," it represents the prodigal life-giving abundance of the land.¹⁷⁷ Also, the first life that appeared from the primordial waters of chaos was the lotus, emerging pure and white at Heliopolis out of the primordial ooze of the "first land."¹⁷⁸ That is why at On the lotus went by the special name of Nefertem, the god "who represents the universe, who was before life existed and who will be when life has vanished. . . ." as Anthes puts it.¹⁷⁹ It is the lotus that holds the secret of life springing up spontaneously, apparently out of nothing; during the long ages of desolation when only the empty waters existed, the seed of life slept in the lotus, ready to come forth on the First Day: "Within the lotus was Re," the sun, waiting to be born as Khepri, according to a hymn from Edfu: "The Sleeper shall awake when the light comes forth from it. . . ."¹⁸⁰ Hence the idea that all life finds earnest of the resurrection in the miracle of the lotus.¹⁸¹ The king is described in the Pyramid Texts as being "in the lotus" at the moment he awakes from the sleep of death.¹⁸² As Anthes puts it, "the lotus at Re's nose gives him life for his daily journey; this refers to the first day of the Primal Time, when the Primal Lotus gave the sun the power to live and create."¹⁸³ You can readily see why the lotus gets a big play in funerary scenes.

Jane: Like lilies today.

Mr. Jones: Botanically the Egyptian lotus was a real lily.¹⁸⁴ And since Re and the king and Osiris were restored by the power of the lotus, so it was believed that everybody might enjoy the same privilege.¹⁸⁵ But the funeral lotus is only part of the picture. In the

latest lotus study, Peter Munro shows how the lotus being identified with Re is also the highest god, Atum-Re at Heliopolis; and how as the Father of the living king he must also be Osiris; and how as a living king he must also be Horus; and how father and son and Re-Harachte "fuse in the composite form of Nefertem."¹⁸⁶ This Nefertem seems to be the key to the whole business; a lot of studies have been written about him, one emphasizing one aspect of his nature and another another. Nefertem is the king at Heliopolis, represented as a lotus and embodied as a lion.

Dick: Lotus and lion?

Mr. Jones: You will notice that the guardian lion with the big knife always has a huge lotus on his head or behind his back—we shall soon see why. As Nefertem, the king comes down from heaven to rule among men, bearing the lotus sceptre that gives him all power on earth and below earth.¹⁸⁷ But it is important to note that his lotus power is limited to his earthly kingdom alone—Nefertem is "the representative of purely earthly Kingship," as Anthes puts it.¹⁸⁸ The Pharaoh sits on a throne on which the intertwined lotus and papyrus shows his rule over the Two Lands,¹⁸⁹ their stems also binding Asiatic and African prisoners back to back, showing that foreign lands are also brought under the beneficent sway of Pharaoh.¹⁹⁰ On the same throne designs you will see the king himself depicted as a lion treading on his foreign enemies.¹⁹⁰ The lotus and lion are constantly found together in such contexts because they perform the same two functions, one protective, the other aggressive.

Jane: Lotuses attack people?

Mr. Jones: Yes, but first of all they protect them. The gift of a lotus is often accompanied by the hieroglyphic symbols for protection.¹⁹¹ In the broadest sense Nefertem, the lotus-lion, "protects the individual against anyone who might do him harm."¹⁹² That is why the lotus-sign was put by the Egyptians on everything they wanted to protect—on utensils, clothes, houses, "on their dresses, furniture, chairs, boats, fans," while in the tomb of the dead the lotus-sign was used "as a talisman assuring . . . an effective protection against its enemies."¹⁹³ The power of the lotus, though formidable, is ever benign and protective in nature, as might be expected from its life-giving power.¹⁹⁴

Dick: But you said it was aggressive.

Mr. Jones: Whenever you see a big lion with a knife, you can be almost sure of seeing a huge lotus on its head or back.¹⁹⁵ The connection is explained

by their common home in the marshes of the northeastern frontier of Egypt, where they both guarded the land against marauding Asiatics of the desert. The lion Nefertem and his companion, or double Mysis, both "worshipped in a lotus-flower," were at home on the extreme northeastern borderlands, the home of Sopdu, right up against Arabia.¹⁹⁶ You will recall that the great fortress there was called the Dwelling of the Lion, and stood amidst the shallow lotus-filled lakes that along with the crocodiles and the lions of the surrounding deserts effectively discouraged unauthorized entry and exit. Right down to the time of the Caesars it was one of the main duties of Pharaoh to protect this all-important gateway, and it was the custom to "venerate the protector of this frontier of the land."¹⁹⁷ At nearby Heliopolis the king himself was Nefertem, both lotus and lion, "the guardian"; "not only does the sight of him make the mountains [that is, the Asiatics] to flee," wrote Naville, "but he is the protector of the other divinities."¹⁹⁸ His speciality is terrifying would-be invaders from the East, in which capacity he is also identified with the other lion-god Mysis, who also wears the lotus.¹⁹⁹ An inscription tells how Horus himself turns into a lion to drive the enemies of Egypt out of Heliopolis and back to the lion-house on the border.²⁰⁰ Seth, the archetype of the wicked rebel and invader from the north and east, is stopped cold at the border by the lotus "Nefertem, who emerged from the primordial waters . . . who turned back Seth, who opposed the foreign countries when the heaven was overcast and the earth wrapped in mists."²⁰¹

Dick: I can understand why a lion would chase strangers, but why a lotus?

Mr. Jones: Professor Kees found that odd too, and suggested that it might be because a lotus stem will cut the fingers of anybody who tries to pull it up.²⁰² But whatever the reason for it, this hostility brings the lotus, according to him, into a "syncretistic relationship to the guardian deities of the eastern Delta [Sopdu], who make him too a frontier guard."²⁰³ It is obvious that the lotus is more "symbolic" than the fierce lion, but it plays an equally conspicuous role in the guarding of the northeast frontier. To the people in the hungry lands to the east, Egypt was something special: it was their last chance when they were starving, but while they were there they hated the place and yearned to get back to their old bang-up life in the desert.²⁰⁴ They were a dangerous lot, and the Egyptian records show that they were carefully

The lotus in
Facsimile No. 1 as a
symbol for Abraham
can be well
documented, claims
the author

checked at the border and that their every move was watched while they were in Egypt.²⁰⁵ E. A. Speiser has spoken of a "societal curtain that separated Egypt and Mesopotamia, call it the lotus curtain, if you will"—he too perceived the symbol of the lotus.²⁰⁶

Dick: But why did the Egyptians let the Asiatics in at all? Couldn't they keep them out?

Mr. Jones: They not only didn't keep them out—they actually offered them protection. Therein I think we can see the unique greatness of Egypt. Only recently Professor Montet pointed out that the Egyptians, contrary to what we have been taught to think, were really great travelers and, what is even more surprising, that the two main duties of Pharaoh were (1) to keep the movements of the Asiatics into and within Egypt under strict control, and (2) to protect Egyptian travelers, missionaries, merchants, and artisans abroad.²⁰⁷ Now the concern for the helpless in a strange place is the special concern of Nefertem: in funerary reliefs the dead, newly arrived in the Netherworld, are drawn without arms, to show their condition of utter helplessness in a strange and frightening world. While they are in that condition, Nefertem comes to their rescue, puts his arms around them, and finally gives them a new set of arms, saying, "There now, you have become whole and complete, now you have your arms!" meaning, as Professor Naville put it, that the dead person "is now a complete person who has been entirely reconstituted. He lacked arms, but the gods of the East have given him

theirs."²⁰⁸

Jane: Who are the gods of the East?

Mr. Jones: None other than the two lions Nefertem and Myesis, with their huge lotus-crowns. The concern for strangers is very significant, for in many scenes and inscriptions the lotus stands for both guest and host. The lotus-god Harstomus is called "a guest in Denderah,"²⁰⁹ and if you were invited to a party in Egypt, especially at the royal palace, etiquette would require you to bring a lotus with you and present it to your host. There is a regular formula for "coming with a bouquet of Amon, Lord of the Thrones of the Two Lands in Karnak, after doing all that is commended," and a proper way to address one's host: "To thy Ka, happy king, Lord of the Two Lands, whom Re loves, a bouquet of thy father Amon. . . . Mayest thou remain on the throne of the living Horus like Re forever."²¹⁰ This is plainly a New Year's gift for the throne, which seems to have been the origin of the idea—remember that the lotus represents the birth of everything at the cosmic New Year. Another formula is, "Coming in peace with a bouquet of Amon with the compliments of his beloved son," this being followed not by the name of Horus, as you might expect, but by the name of the donor.²¹¹ When the king appears in a reception on the throne, people bring him their Amon-bouquets with wishes for "a happy life-time in the royal dwelling."²¹¹ It was a birthday as well as a New Year's gift.

Dick: But why should anybody have to give lotuses to the king if they belonged to his father Amon in the first place?

Mr. Jones: No idea was more familiar to the ancients than the pious truism that the god who receives the gifts of the earth as offerings is after all the real source of those same offerings. An inscription has the king bring a lotus to Horus, "who himself arose from the lotus."²¹² And Ramesside steles show people bringing lotuses to a queen who is already holding a lotus and stands completely decked and surrounded with lotuses.²¹²

Jane: But would you have to bring a lotus to the party—couldn't you bring something else?

Mr. Jones: No—it is always a lotus, and that shows clearly that it is a ritual and symbolic thing. Naturally the people who got invited to court, high nobility and officials for the most part, vied with each other in the splendor of their offerings and flatteries, until in the 18th Dynasty the Amon-bouquets finally got too big to handle.²¹³ But no matter how showy

and vulgar they got, the bouquets always had a lotus as the centerpiece. An inscription in the Tomb of Amenemhab says of a lotus-bearer, "He comes as one welcome, bringing the life [?] of Amon," to which his host replies, "To thy person the symbol of life [?] of Amon, who is pleased with thee, who loves thee and admits thee."²¹⁴ Here the word for "admit" is *s.uah-k*, meaning to make a place for a person, like the Arabic *Marhaban*—welcome to the party!

Dick: So the lotus is really a sort of ticket then.

Mr. Jones: Yes, like the *tesserae hospitalis* of the Greeks and Romans. Every guest brings a token for his host and receives one in return—often the identical gift!²¹⁵ Thus the Egyptian brought a lotus to Pharaoh as "a sign of submission and love," which lotus he professed to have received from the king's father Amon, the giver of all blessings, including life itself.²¹⁶ All were expected to bring such a gift "coming in peace to that place where the king is."²¹⁷ With the expansion of empire, Amon became the god of all the lands under Egyptian sway, and the Egyptian lotus is as conspicuous in throne scenes from Palestine and Syria as it is in Egypt itself. Indeed, the object of Morenz's and Schubert's co-operative study is to trace the spreading of the royal lotus motif from Egypt all over the Old World. Among the Joseph Smith Papyrus is one very fine picture of the four Sons of Horus, the canopic figures, standing on an enormous lotus before the king on his throne.²¹⁸ Here the lotus represents all the regions of the earth brought under the sway of Egypt.²¹⁹

Dick: So Abraham would have known all about the lotus in Palestine.

Mr. Jones: And so would everybody else. On scarabs of the First Intermediate period (to which Abraham is commonly assigned) we see the non-Egyptian Hathor, the type of the lady Qudshu, the hierodule and hostess to all the world, bearing the lotus as her special insignium.²²⁰ Later she is represented standing on a lion with a bunch of lotuses in her hand;²²¹ she rides her lion when she visits Min (Amon) in Egypt too, and she wears the Hathor wig, but for all that, according to Stadelmann, she is still "a Near Eastern and *unegyptian*" figure.²²² But we also have the hospitable lotus-queen in Egypt: the cow-head of the lady Hathor is always seen emerging from a lotus stand of capital,²²³ and people who brought lotuses to the party would describe them as gathered by the queen's own hand in her own garden.²²⁴

Jane: Some nerve!

Mr. Jones: Not at all—just giving honor where honor was due. In the Temple of Seti I the king himself is greeted by a lady wearing a magnificent lotus crown who identifies herself as the hostess when she hails his majesty with "Welcome! Welcome!"²²⁵ In putting their arms around the armless and defenseless stranger, the two lotus-lions of the East were, according to Professor Naville, simply performing the office of the Lady, "the Protectress."²²⁶ I think it is significant that we find the same sort of lotus-hostess in archaic Greece as well as in Palestine: "It was said of the lotus-crowned goddess of the Corinthian mysteries. . . . Her service is perfect freedom, and, indeed, her habit [was] . . . always to grant or withhold her favors according as her guests . . . came to her with exactly the right gifts in their hands—gifts of their own choice, not of her dictation."²²⁷ Thus Robert Graves reports, and we can guess what gift would most please "the lotus-crowned goddess"! As a token of admission, the lotus is a sort of certificate, without which no one is admitted to "the region of truth."²²⁸

Dick: I suppose that everything you have said has some sort of reference to Abraham, but it would sure help if you would sort of pull things together for us.

Mr. Jones: I'll try, but we still have nothing to work with but a lot of loose ends, or rather "an inextricable tangle" (*ein verworrenes Knauel*), as Professor Morenz puts it.²²⁹ And Dr. Anthes has concluded that such fundamental questions as whether the Primal Lotus was a prehistoric idea, whether it originated with Nefertem, how it was related to the sun, in what form the sun originally emerged from the lotus, etc., are "insoluble."²³⁰ But still the very richness and variety of Egyptian lotus symbolism gives us hope—since we are not closing but opening doors. We must realize, as Morenz reminds us, that nothing expresses more completely than the lotus "the astonishingly extensive possibility of association of ideas which the Egyptian possessed."²³¹ So nothing could be more rash or foolish than to insist that a lotus in a particular picture cannot possibly be one thing because it happens to symbolize something else.

Now of one thing there is no doubt at all, and that is that the lotus is the symbol of the land of Egypt, in particular Lower Egypt, where Abraham was visiting. Also, the lotus is the embodiment of Pharaoh as the ruling power of Egypt, a beneficent and hospitable power. Characteristic of the

lotus is that it is most at home in situations of hospitality, where it represents both guest and host. In both capacities it can represent individuals, including foreigners in Egypt—a wall painting from an 18th Dynasty tomb shows a Syrian bringing a magnificent lotus offering to Pharaoh, just as any good Egyptian would.²³² According to Joseph Smith, the lotus in Figure 10 represents two entities and specifies their relationship: It is "Abraham in Egypt," Abraham as guest, and Egypt as host. We can refine the image by bringing in a good deal of interesting and relevant data—the special function of the lotus in protecting strangers, the lotus as the stamp of official protection and safe conduct (a sort of visa, as it were), the lotus as the mark of the frontier control station through which Abraham would have to pass (that customs house is the scene of an important Abraham legend), the oddity of the lotus in this particular scene.

Dick: Odd is right. The welcome guest is being murdered.

Mr. Jones: All the more welcome for that. Remember, it was considered the highest honor to substitute for the Pharaoh in any operation. Incidentally, the little spouted jug on the tall stand is, according to S. Schott, an ointment jar for the use of honored guests.²³³ You must admit this is a strange place to find one, and I can't think of a better explanation than the one given. But along with all the details, there is a broader symbolism to the lotus that I think would have been widely recognized almost anywhere in the ancient world; it is the subject of Morenz's and Schubert's fascinating little book—the wandering of the lotus. Those two scholars have combined their formidable specialties to show how the lotus symbol spread from Egypt throughout the Old World. In one important context the lotus marks the trail of the righteous man, the messenger of truth, bearing his light into dark and dangerous places: the lotus was identified with Hercules as the wandering benefactor of mankind, the perennial stranger and guest;²³⁴ it sprang up in the footsteps of the Bodhisattva when he went forth to bring light into a benighted world;²³⁵ the "God of Wisdom" held the lotus in his hand as he rode on his lion into China to take the shining truth to the ends of the earth.²³⁵

[Jane: Lotus and lion again!]

Mr. Jones: Which is certainly a broad hint as to the Egyptian origin of the business. But let me ask you, who is the archetype of the righteous man, the bearer of revelation and preacher of righteousness, the courageous stranger

in alien and hostile countries and courts? Who but Abraham the Wanderer? In the very early Judaeo-Christian *Hymns of Thomas* the righteous man in the world is compared with a king's son spending a dangerous sojourn in "the Land of Egypt," following the ancient and established prototype of "Abraham in Egypt." Abraham is qualified if anyone is for that distinguished company of wandering inspired teachers whose symbol is the lotus, and so I don't know just how surprised we should be to find a nineteenth-century prophet designating the lotus as the symbol of "Abraham in Egypt."

Dick: Here are some more fancy abstractions—

Facsimile No. 1, Figure 11. Designed to represent the pillars of heaven, as understood by the Egyptians.

Mr. Jones: How could anyone possibly make it clearer that this is supposed to be not a picture but a representation, with a meaning ascribed arbitrarily and culturally? Long ago Deveria condemned Joseph Smith for giving any interpretation at all to the pillars, which he calls a "characteristic ornament in Egyptian art, having no known significance."²³⁶

Dick: "Nothing at all; yet all that is I see."

[Jane: Hamlet.

Dick: No, Gertrude. When will they learn?

Mr. Jones: If we want to know whether Professor Deveria really saw everything, we've got to do a little seeing ourselves. Let's find out how this particular ornament is used by the Egyptians.

Dick: What an ornament!

Mr. Jones: I'm afraid the successive engravings of Facsimile No. 1 have done us all a disservice by turning the "gates of heaven" into a meaningless and untidy jumble of verticle lines arbitrarily and irregularly connected by crude horizontal strokes. But the original papyrus is a different story: it shows us ten clearly drawn gates or a series of pylons. If we are looking for parallels, we don't have to go far—Egyptian art is full of them. The characteristic of the earliest royal tombs is the decoration of their outer surfaces with what is called the "palace facade" style of recessed panelling—a long line of imitation doors flanked by square pillars. The structure is abundantly illustrated on the earliest seals, showing the elaborate palace-gate or "serekh" design.²³⁷

Dick: What's a serekh?

Mr. Jones: The picture of the en-

The Prophet's identification of Figure 11 as "pillars of heaven" is fortified by Dr. Nibley

trance to a tomb or palace—a rectangular door flanked by massive supports sometimes extended into towers on each side, usually with a big hawk perched right above the gate between the pillars. H. Balcz has collected over a dozen different types for comparison; to him the structure suggests a fortress—"Wehrbau."²³⁸ But he has no doubt that the central panel is always a door.²³⁹ The label *shbt-tawi*, "Gate of the Two Lands," shows that the door was identified with the palace gate, though high officials were sometimes allowed by special courtesy to employ the motif in their own tombs.²⁴⁰ The same design was employed in the tomb as in the palace, especially in the earliest dynasties, and Balcz maintains that the false door of an Old Kingdom tomb was really a niche "to which the significance of a passage for the dead was attributed."²⁴¹ The earliest steles, which were certainly not houses, also have the same false door and panel design,²⁴² which is also repeated on the sides of wooden coffins, where we find the same vertical lines with empty spaces in between, designated by the experts as "pillars" with "false doors" between them.²⁴³ And the same motif is used to decorate the sides of boxes and chests designed to hold any precious objects.²⁴⁴

Dick: Is the idea always the same?

Mr. Jones: We cannot say until we know what the idea was. Professor Balcz reaches the sensible conclusion that the false door on funerary objects must represent "a passage for the dead."²⁴⁵ But a much later study concludes that we still do not understand the undoubtedly religious significance of "such a curious architectural phenomenon."²⁴⁶ While some maintained that the peculiar structure of the palace-facade style was the result of building in brick, others held that the design was imported into both Egypt and Mesopotamia from northern Syria, where they built in wood.²⁴⁷ And while some suggested that all the vertical rills were for drainage, others pointed out that there was no need for drainage in Upper Egypt, and that the pylons and

pillars must therefore have a special significance.²⁴⁸ This is indicated by the fact that in Mesopotamia this particular building style, which closely resembles the Egyptian structures of the Thinite and Predynastic periods, is employed *only* in temples.²⁴⁹ Surveying the phenomenon throughout the whole ancient East, Stuart Pigott writes: "An essential part of the temple decor was an elaborate system of niches and reveals which appears to have been a mark of religious as opposed to secular architecture."²⁵⁰ In Egypt whether the false door of the palace facade is "the gate of the house of the dead," as Balcz calls it, or the door of the divine residence, as Borchardt called it, it is always a passageway into another world, a sacred ceremonial gate of heaven or the underworld.²⁵¹

Dick: And what about the pillars?
Mr. Jones: They make the gates of course. The Egyptians, like other people, talk of the four pillars of heaven;²⁵² but also of one world pillar, like the ancient German Irminsul,²⁵³ and of two, as in an inscription from the Temple of Hathor at Philae that says, " . . . even as the heaven is fixed upon its two pillars. . . ."²⁵⁴ That is, there is no fixed number for the pillars of heaven—sometimes the four are increased to many more.²⁵⁵ Indeed, the ceiling of an Egyptian temple represents the sky, and the columns supporting it, no matter how many, stand for the pillars of heaven.²⁵⁶ Here the coffin of Prince Min-Khaf of the 4th Dynasty has pillars of heaven all around it; on each side there are "eight vertical columns on the panels that frame the seven false doors"; in this as in a coffin from a neighboring tomb, the number of gates seems to be determined by the space at the artist's disposal.²⁵⁷ If I were to choose a significant number for the gates, I think I would pick some multiple of five.

Dick: Why of five?

Mr. Jones: Well, in the coffin of Prince Min-Khaf there are 20 gates or niches; here in a lion-couch scene from Abydos there are five *serekh* gates under the couch;²⁵⁸ and again in our old familiar tomb of Seti I we see the god Shu holding five such gates between the arms of his Ka.²⁵⁹ In another lion-couch scene, from the tomb of Puyemere, are ten such gates, and also a chest on a lion-couch under which are nine or ten "gates."²⁶⁰ Here in a later scene are three *serekh* patterns supported by 15 such gates.²⁶¹ All multiples of five, you see.

Dick: That may be all right for the later period. But in the good old days when recessed paneling was in its glory, there was a distant preference for multiples of 12 gates—a cosmic

number that strongly supports the heavenly nature of the pylons.

Mr. Jones (miffed): What makes you say that?

Dick: I bought Professor Emery's paperback on Archaic Egypt at the entrance of the museum, and I too have been counting doors or windows. Of the 18 archaic tombs depicted in the book, nine have 24 niches each and one has 12,²⁶² and one and possibly

another has six.²⁶³

Mr. Jones: And what about the others?

Dick: Some of them are multiples of ten, I'll admit. One has ten doors, if you count the half-doors, and there are two with 30 panels and one with 40.²⁶⁴ Interestingly enough, of all the tombs there are only two that do not have pylons that are multiples of 10 or 12, and they have 38 and 22 doors.²⁶⁵

(To be continued)

FOOTNOTES

¹¹⁸M. Burchardt, *Die altkanaanäischen Fremdwoer u. Eigennamen un Aegyptischen* (Leipzig, 1909f), II, pp. 71, 73, 32; III, 209c.

¹¹⁹Egyptian and Semitic names for Lebanon are discussed by S. Bouzeval, in *Ann. Serv.*, Vol. 17 (1917), pp. 261-64.

¹²⁰B. Beer, *Leben Abraham's*, p. 81.

¹²¹Gen. 35:20f., Josh. 10:20-22, 39; 12:15, 21:13; 2 Kings 8:22; 23:31; Jer. 52:1, etc.

¹²²Exod. 6:17; 1 Chron. 6:20, etc.

¹²³L. Kees, in *Aeg. Ztschr.*, Vol. 71 (1935), p. 151.

¹²⁴H. Brugsch, *Geographie der Nachbarlaender Aegyptens* (Leipzig, 1858), pp. 90-91.

¹²⁵H. H. von Siedow, in *Pauly-Wissowa, Realencyclopedie*, 13:1150f.

¹²⁶A. Epstein, in *Rev. Etudes Juives*, Vol. 24 (1892), p. 96; Gen. 10:13; 1 Chron. 1:11.

¹²⁷H. H. von Siedow, in *Pauly-Wissowa, Realencyclopedie*, 13:1150f.

¹²⁸A. Epstein, in *Rev. Etudes Juives*, Vol. 24 (1892), p. 96; Gen. 10:13; 1 Chron. 1:11.

¹²⁹H. H. von Siedow, in *Pauly-Wissowa, Realencyclopedie*, 13:1150f.

¹³⁰A. Epstein, in *Rev. Etudes Juives*, Vol. 24 (1892), p. 96; Gen. 10:13; 1 Chron. 1:11.

¹³¹H. H. von Siedow, in *Pauly-Wissowa, Realencyclopedie*, 13:1150f.

¹³²A. Epstein, in *Rev. Etudes Juives*, Vol. 24 (1892), p. 96; Gen. 10:13; 1 Chron. 1:11.

¹³³A. Epstein, in *Rev. Etudes Juives*, Vol. 24 (1892), p. 96; Gen. 10:13; 1 Chron. 1:11.

¹³⁴A. Epstein, in *Rev. Etudes Juives*, Vol. 24 (1892), p. 96; Gen. 10:13; 1 Chron. 1:11.

¹³⁵A. Epstein, in *Rev. Etudes Juives*, Vol. 24 (1892), p. 96; Gen. 10:13; 1 Chron. 1:11.

¹³⁶A. Epstein, in *Rev. Etudes Juives*, Vol. 24 (1892), p. 96; Gen. 10:13; 1 Chron. 1:11.

¹³⁷A. Epstein, in *Rev. Etudes Juives*, Vol. 24 (1892), p. 96; Gen. 10:13; 1 Chron. 1:11.

¹³⁸A. Epstein, in *Rev. Etudes Juives*, Vol. 24 (1892), p. 96; Gen. 10:13; 1 Chron. 1:11.

¹³⁹A. Epstein, in *Rev. Etudes Juives*, Vol. 24 (1892), p. 96; Gen. 10:13; 1 Chron. 1:11.

¹⁴⁰A. Epstein, in *Rev. Etudes Juives*, Vol. 24 (1892), p. 96; Gen. 10:13; 1 Chron. 1:11.

¹⁴¹A. Epstein, in *Rev. Etudes Juives*, Vol. 24 (1892), p. 96; Gen. 10:13; 1 Chron. 1:11.

¹⁴²A. Epstein, in *Rev. Etudes Juives*, Vol. 24 (1892), p. 96; Gen. 10:13; 1 Chron. 1:11.

¹⁴³A. Epstein, in *Rev. Etudes Juives*, Vol. 24 (1892), p. 96; Gen. 10:13; 1 Chron. 1:11.

¹⁴⁴A. Epstein, in *Rev. Etudes Juives*, Vol. 24 (1892), p. 96; Gen. 10:13; 1 Chron. 1:11.

¹⁴⁵A. Epstein, in *Rev. Etudes Juives*, Vol. 24 (1892), p. 96; Gen. 10:13; 1 Chron. 1:11.

¹⁴⁶A. Epstein, in *Rev. Etudes Juives*, Vol. 24 (1892), p. 96; Gen. 10:13; 1 Chron. 1:11.

¹⁴⁷A. Epstein, in *Rev. Etudes Juives*, Vol. 24 (1892), p. 96; Gen. 10:13; 1 Chron. 1:11.

¹⁴⁸A. Epstein, in *Rev. Etudes Juives*, Vol. 24 (1892), p. 96; Gen. 10:13; 1 Chron. 1:11.

¹⁴⁹A. Epstein, in *Rev. Etudes Juives*, Vol. 24 (1892), p. 96; Gen. 10:13; 1 Chron. 1:11.

¹⁵⁰A. Epstein, in *Rev. Etudes Juives*, Vol. 24 (1892), p. 96; Gen. 10:13; 1 Chron. 1:11.

¹⁵¹A. Epstein, in *Rev. Etudes Juives*, Vol. 24 (1892), p. 96; Gen. 10:13; 1 Chron. 1:11.

¹⁵²A. Epstein, in *Rev. Etudes Juives*, Vol. 24 (1892), p. 96; Gen. 10:13; 1 Chron. 1:11.

¹⁵³A. Epstein, in *Rev. Etudes Juives*, Vol. 24 (1892), p. 96; Gen. 10:13; 1 Chron. 1:11.

¹⁵⁴A. Epstein, in *Rev. Etudes Juives*, Vol. 24 (1892), p. 96; Gen. 10:13; 1 Chron. 1:11.

¹⁵⁵A. Epstein, in *Rev. Etudes Juives*, Vol. 24 (1892), p. 96; Gen. 10:13; 1 Chron. 1:11.

¹⁵⁶A. Epstein, in *Rev. Etudes Juives*, Vol. 24 (1892), p. 96; Gen. 10:13; 1 Chron. 1:11.

¹⁵⁷A. Epstein, in *Rev. Etudes Juives*, Vol. 24 (1892), p. 96; Gen. 10:13; 1 Chron. 1:11.

¹⁵⁸A. Epstein, in *Rev. Etudes Juives*, Vol. 24 (1892), p. 96; Gen. 10:13; 1 Chron. 1:11.

¹⁵⁹A. Epstein, in *Rev. Etudes Juives*, Vol. 24 (1892), p. 96; Gen. 10:13; 1 Chron. 1:11.

¹⁶⁰A. Epstein, in *Rev. Etudes Juives*, Vol. 24 (1892), p. 96; Gen. 10:13; 1 Chron. 1:11.

¹⁶¹A. Epstein, in *Rev. Etudes Juives*, Vol. 24 (1892), p. 96; Gen. 10:13; 1 Chron. 1:11.

¹⁶²A. Epstein, in *Rev. Etudes Juives*, Vol. 24 (1892), p. 96; Gen. 10:13; 1 Chron. 1:11.

¹⁶³A. Epstein, in *Rev. Etudes Juives*, Vol. 24 (1892), p. 96; Gen. 10:13; 1 Chron. 1:11.

¹⁶⁴A. Epstein, in *Rev. Etudes Juives*, Vol. 24 (1892), p. 96; Gen. 10:13; 1 Chron. 1:11.

¹⁶⁵A. Epstein, in *Rev. Etudes Juives*, Vol. 24 (1892), p. 96; Gen. 10:13; 1 Chron. 1:11.

¹⁶⁶A. Epstein, in *Rev. Etudes Juives*, Vol. 24 (1892), p. 96; Gen. 10:13; 1 Chron. 1:11.

¹⁶⁷A. Epstein, in *Rev. Etudes Juives*, Vol. 24 (1892), p. 96; Gen. 10:13; 1 Chron. 1:11.

¹⁶⁸A. Epstein, in *Rev. Etudes Juives*, Vol. 24 (1892), p. 96; Gen. 10:13; 1 Chron. 1:11.

¹⁶⁹A. Epstein, in *Rev. Etudes Juives*, Vol. 24 (1892), p. 96; Gen. 10:13; 1 Chron. 1:11.

¹⁷⁰A. Epstein, in *Rev. Etudes Juives*, Vol. 24 (1892), p. 96; Gen. 10:13; 1 Chron. 1:11.

¹⁷¹A. Epstein, in *Rev. Etudes Juives*, Vol. 24 (1892), p. 96; Gen. 10:13; 1 Chron. 1:11.

¹⁷²A. Epstein, in *Rev. Etudes Juives*, Vol. 24 (1892), p. 96; Gen. 10:13; 1 Chron. 1:11.

¹⁷³A. Epstein, in *Rev. Etudes Juives*, Vol. 24 (1892), p. 96; Gen. 10:13; 1 Chron. 1:11.

¹⁷⁴A. Epstein, in *Rev. Etudes Juives*, Vol. 24 (1892), p. 96; Gen. 10:13; 1 Chron. 1:11.

¹⁷⁵A. Epstein, in *Rev. Etudes Juives*, Vol. 24 (1892), p. 96; Gen. 10:13; 1 Chron. 1:11.

¹⁷⁶A. Epstein, in *Rev. Etudes Juives*, Vol. 24 (1892), p. 96; Gen. 10:13; 1 Chron. 1:11.

¹⁷⁷A. Epstein, in *Rev. Etudes Juives*, Vol. 24 (1892), p. 96; Gen. 10:13; 1 Chron. 1:11.

¹⁷⁸A. Epstein, in *Rev. Etudes Juives*, Vol. 24 (1892), p. 96; Gen. 10:13; 1 Chron. 1:11.

¹⁷⁹A. Epstein, in *Rev. Etudes Juives*, Vol. 24 (1892), p. 96; Gen. 10:13; 1 Chron. 1:11.

¹⁷⁹E. A. W. Budge, *Egyptian Hieratic Papyri in the Br. Mus.* (1923), p. 20.

¹⁸⁰A. Gardiner, in *Jnl. Eg. Arch.*, Vol. 24 (1938), pp. 167-69.

¹⁸¹De Wit, in *Chron. d'Egypte*, 32:31; E. A. W. Budge, *Papyrus of Ani*, I, 240.

¹⁸²At night Re joins the 4 canopies to tow the sunboat, Ptah, the ram-headed god joins them for the same purpose, S. Hassan, *Solar Boat of Khafra* (Cairo: Govt. Press, 1946), p. 117, fig. 38b.

¹⁸³Since *ba* means "ram" as well as "soul," the ram was the normal expression of the idea, De Wit, *op. cit.*, p. 30.

¹⁸⁴G. Thausing, in *Mitt. d. Dt. Inst. zu Kairo*, Vol. 8 (1939), pp. 54, 60, identifies the 4 Children of Horus with the 4 stars of the Dipper, the 4 glorious Akhu spirits, the 4 guardian ages of the Underworld, the 4 primal elements, and the 4 divine couples that make up the nine.

¹⁸⁵R. Graves, *The White Goddess* (Vintage Books, 1938), p. 457.

¹⁸⁶A. Piankoff, *Shrines of Tutankhamon*, p. 41, 21.

¹⁸⁷Pyramid Texts, No. 576: 1510, 1515. One came to Heliopolis "to be purified, resurrected, deified, to behold the god face to face," G. Maspero, in *Bibl. Egyptol.*, Vol. 1, p. 378; cf. 370, and Coffin Text No. 124, 125: "I have come as your fourth . . . to see Tmn, the fifth of the stars of Sauf (Orion)"; Pyr. Text No. 864: "Tmen has summoned them, and each of the four gods . . . brings those summoned, to come and tell their names to Re and Horus," cf. P.T. No. 139.

¹⁸⁸R. Stadelmann, *op. cit.*, p. 24.

¹⁸⁹*Ibid.*, p. 26.

¹⁹⁰*Ibid.*, p. 146.

¹⁹¹*Ibid.*, p. 140.

¹⁹²New York Times, Supplement, Dec. 29, 1918.

¹⁹³Munro, in *Aeg. Ztschr.*, Vol. 95 (1968), p. 40.

¹⁹⁴Jequier, in *Sphinx*, Vol. 13 (1910), p. 206.

¹⁹⁵M. de Rochemonteix, in *Bibl. Egyptol.*, Vol. 3, pp. 177-78, and *Rec. Trav.*, Vol. 3 (1881), p. 76.

¹⁹⁶W. Koenig, in *Mitt. d. Dt. Inst. Kairo*, Vol. 5 (1934) p. 151; E. Drioton, in *Chron. d'Egypte*, Vol. 10 (1934), pp. 202f., notes that lotus and papyrus are also confused in hieroglyphic K. Appelt, in *Mitt. d. Dt. Inst. Kairo*, Vol. 1 (1900), pp. 153-57, gives a classification of Egyptian lotuses. Botanical identification is also treated by G. Benedite, in *Acad. Inscr. Mon. et Mem.*, Vol. 23 (1921-2), pp. 1-28, and M. Jacquemin, in *Mélanges Maspero* (Vol. 66 of *Bibl. Egyptol.*), I, ii, 799ff. On the various esoteric symbols of the lotus, E. Naville, in *Rec. de l'Égypte Anc.*, Vol. 1 (1925), pp. 31-44, and Vol. 2 (1929), pp. 210-253; R. Lepsius and K. Sethe, *Denkmäler*, Vol. 2 (1904), pp. 74ff. and W. D. Spanton, in *Ancient Egypt*, 1917, pp. 1-20, and 1929, pp. 65-73, who treats botanical types and decorative uses.

¹⁹⁷H. Senk, in *Aeg. Ztschr.*, Vol. 72 (1936), pp. 71-73, concluding that there may be hidden significance in various lotus designs. J. J. Clere, in *Aeg. Ztschr.*, Vol. 68 (1932), pp. 45f. and H. Schaefer, *Von aegyptischer Kunst*, pp. 21f

(from which we quote), both minimize the importance of symbolism, though the latter, p. 23, admits that the lotus is almost never used as "pure ornament." W. Kroenig, *op. cit.*, p. 154, suggests that since there is no decorative or logical explanation for the multiplicity of lotus and papyrus, it must have a hidden meaning which escapes us.

¹⁰⁴M. de Rochemonteix, in *Rec. Trav.*, Vol. 6 (1885), p. 24.

¹⁰⁵W. Kroenig, *op. cit.*, p. 151.

¹⁰⁶E. S. Edwards, in *Jnl. Eg. Arch.*, Vol. 52 (1966), p. 182.

¹⁰⁷L. Keimer, in *Ann. Serv.*, Vol. 48 (1948), pp. 96f.

¹⁰⁸L. Keimer, in *Rev. de l'Eg. Anc.*, Vol. 2 (1929), p. 248.

¹⁰⁹L. Keimer, *Der Götterglaube im alten Ägypten*, p. 85.

¹¹⁰A. Grenfell, in *Rec. Trav.*, Vol. 32, p. 130.

¹¹¹So L. Keimer, in *Aegyptus*, Vol. 7 (1926), pp. 169f, 175f; K. Sethe, *Urgeschichte Ägyptens*, p. 165; J. Capart, in *Chron. d'Égypte*, Vol. 32 (1957), pp. 229-31, says the southern plant can be a bilaceous plant, a palm, or sometimes a lotus."

¹¹²G. Maspero, in *Bibl. Égyptol.*, Vol. 28 (1921), p. 61f; A. Moret, *Mystères Égyptiens*, p. 166.

¹¹³M. Morenz and J. Schubert, *Der Gott auf der Blume* (Ascona, Switzerland: Atribus Asiae, 1954), p. 13.

¹¹⁴R. Anthes, in *Aeg. Ztschr.*, Vol. 82 (1957), pp. 6, 1.

¹¹⁵L. Frankfort, *Ancient Egyptian Religion*, p. 154; so also S. Morenz and J. Schubert, *op. cit.*, p. 16.

¹¹⁶W. D. Spanton, in *Ancient Egypt*, 1917, p. 8. The idea is depicted in endless figures from the walls of temples, showing lotus-crowned goddesses with breasts and hands lying moving among lotus and papyrus plants, e.g. *Mém. Mus. Fr.*, XI, Pl. xi.

¹¹⁷E. Naville, in *Rec. Trav.*, Vol. 32 (1926), p. 1 (1925); S. Morenz and Schubert, *op. cit.*, pp. 16, 46, noting the peculiarly water-repellent nature of the lotus, which keeps it miraculously free from dirt.

¹¹⁸R. Anthes, in *Aeg. Ztschr.*, Vol. 80 (1955), p. 80.

¹¹⁹Cited by E. A. E. Reynold, in *Chron. d'Égypte*, Vol. 40 (1965), p. 62. See especially A. Moret, in *Journal Asiaticus*, Ser. XI, Vol. 1 (1917), p. 11.

¹²⁰Moret, *loc. cit.*; Morenz and Schubert, *op. cit.*, p. 108, see in the lotus the basic idea of "self-containment," "self-creation."

¹²¹Moret, *op. cit.*, p. 50-58. It was said that the soul of Osiris hid in a lotus awaiting the resurrection.

¹²²M. de Rochemonteix, *Bibl. Égyptol.*, Vol. 3, pp. 177f, and that Horus's two eyes were restored by becoming lotuses.

¹²³A. Gardner, *Chester Beatty Papyrus in the British Museum*, Vol. 1 (Br. Mus., 1931), p. 21; cf. Sennut's Poem in *Kemi*, Vol. 12 (1952), p. 45. The oldest texts tell how Re by smelling the lotus is revived every morning, and so "the primeval beginning is reiterated." R. Anthes, in *Jnl. of Near Eastern Studies*, Vol. 18 (1959), p. 176. The King made a lotus offering to the sun every morning in the temple of Heliopolis.

¹²⁴F. Texts, 264a-266b, cited by Anthes, in *Aeg. Ztschr.*, Vol. 80, p. 81f.

¹²⁵Anthes, *op. cit.*, p. 58. Cf. Grenfell, in *Rec. Trav.*, Vol. 32, p. 133; cf. Borchardt, *op. cit.*, pp. 229-31; G. Maspero, in *Bibl. Égyptol.*, Vol. 28 (1912), pp. 61f, following the botanist Goodenough.

¹²⁶A. Moret, *op. cit.* (in note 180 above), p. 606; E. Chassinat, in *Mém. Inst. Arch.*, Vol. 16, Pl. xlv.

¹²⁷Munro, *Aeg. Ztschr.*, Vol. 95 (1968), p. 37.

¹²⁸Pyrr. Text No. 213:130a-134. "The King NN is on the nose of Great Power . . . he appears as Nefertem, the lotus-flower at the end of the nose." Pyrr. Text No. 2165:1f, discussed by H. Kees, in *Aeg. Ztschr.*, Vol. 78 (1942), p. 44.

¹²⁹R. Anthes, *Aeg. Ztschr.*, Vol. 82, pp. 4-5.

¹³⁰L. Borchardt, *Grabmal des Koenigs Sa-Hu-Re*, Vol. 2 (Leipzig, 1913), Pl. 42, is a good example, though almost any throne picture will do, e.g. Lepsius, *Denkm.*, Pl. 10.

¹³¹An extremely common motif, J. Capart, *Chron. d'Ég.*, Vol. 32 (1957), p. 228f; for a bibliography, W. D. Spanton, *op. cit.*, p. 13.

¹³²The tied lotuses on the throne of Thothmes III even without human figures may be something in connection with this king's Syrian victories, cf. Borchardt, *op. cit.*, p. 46, Abb. 30 and Pl. 16.

¹³³With the lotus, Hathor bestows the symbol of protection. G. Goyet, *Temple de Louxor*, Pl. xx, fig. 79, lviii. At Edfu the lotus-staff is presented to the queen with the words, "Protection and life-giving." *Miss. Arch. Fr., Mém.*, Vol. 30 (1948), Edfu, Pl. 445; Vol. 29, Pl. 334, where the king says the same in presenting a lotus to a god.

¹³⁴Naville, in *Rev. de l'Eg. Anc.*, Vol. 1, p. 41.

¹³⁵*Ibid.*, p. 44.

¹³⁶We have maintained that the power of the lotus lay in its smell, which counteracted the smell of death and decay and therefore demonstrated the power to overcome death. S. Morenz, discussed in *Orientalische Literaturzeitung*, Vol. 48 (1953), p. 348. Kees, Morenz, Anthes, and others suggest that Nefertem began as a god of perfume, R. Anthes, in *Aeg. Ztschr.*, Vol. 80, pp. 81, 87. But as P. Munro notes, *Aeg. Ztschr.*, Vol. 95, p. 37, Nefertem is far more than a Dufgott. Other Egyptian flowers have far stronger scent than the lotus, and the normal opposition to strong odors was not the delicate fragrance of the lotus but the powerful influence of burning incense.

¹³⁷A. Varille, in *Ann. Serv.*, Vol. 53 (1953), p. 94, Figs. 4, 5, 6; X. Schweitzer, *Loose and Sprig*, p. 18; K. Sethe, *Urgeschichte Ägyptens*, p. 166, holds the lotus to be "the symbol for the final defeat of the power of the lotus."

¹³⁸H. Bonnet, *Reallexikon*, pp. 508-10; Naville, *op. cit.*, Vol. 1, p. 36; H. Kees, in *Aeg. Ztschr.*, Vol. 82 (1957), p. 117.

¹³⁹Chaput, in *Mémoires Maspero*, Vol. 2 (1934), pp. 225-31.

¹⁴⁰Naville, *op. cit.*, Vol. 1, p. 39.

¹⁴¹R. Anthes, *Aeg. Ztschr.*, Vol. 82, p. 7, on the King as Nefertem at Heliopolis; cf. A. Piankoff, in *Egyptian Religion*, Vol. 1 (1934), pp. 100-2. The Sphinx of San is a mix of the Egyptian and the Asiatic lions, P. Montet, *Le Drame d'Avaris*, p. 64. Shu also is "the King's good companion" and a living lion who

defends the king's way, who wades out to the Egyptian and the Asiatic lions, P. Montet, *Le Drame d'Avaris*, p. 64. Shu also is "the King's good companion" and a living lion who

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of Egypt, plus the 4 cardinal points, plus the symbols of the Two Lands, all mounted on a monster lotus. Cf. *Mém. Arch. Fr.*, Vol. 4 (1882-84), Pl. 38. The lotus-design is common in the East representing a geographical map of the earth and its parts. Morenz and Schubert, *op. cit.*, p. 127, as well as a map of the whole cosmos, *ibid.*, p. 104.

¹⁴²Syrish-Palästinensische Gottheiten, p. 15, on the lady as hostess, p. 150.

¹⁴³*Ibid.*, p. 110.

¹⁴⁴Morenz and Schubert, p. 118-19. The Canaanitish Rashap is also accompanied by a parasol or lotus, p. 64.

¹⁴⁵Morenz and Schubert, *Der Gott auf der Blume*, p. 34; M. de Rochemonteix, in *Bibl. Égyptol.*, Vol. 3, p. 172.

¹⁴⁶S. Schott, *Das Schöne Fest im Wüstenland*, p. 56.

¹⁴⁷M. Calverly, *Temple of Sethos I*, Vol. 2, Pl. 23.

¹⁴⁸E. Naville, in *Rec. de l'Eg. Anc.*, Vol. 1, p. 39.

¹⁴⁹R. Grave, *The White Goddess*, p. 539.

¹⁵⁰S. Schott, *op. cit.*, p. 92.

¹⁵¹Morenz and Schubert, *op. cit.*, p. 13.

¹⁵²R. Anthes, in *Aeg. Ztschr.*, Vol. 82 (1957), p. 8.

¹⁵³Morenz and Schubert, p. 42.

¹⁵⁴S. Schott, in *Die Altägyptischen Brunnens* (Leipzig, 1903), p. 13, Abb. 26.

¹⁵⁵S. Schott, *op. cit.*, p. 67f.

¹⁵⁶Morenz and Schubert, *op. cit.*, p. 39f.

¹⁵⁷*Ibid.*, pp. 134f.

¹⁵⁸T. Deveria, in *Bibliothèque Égyptologique*, Vol. 4 (1896), p. 196.

¹⁵⁹For lavish and easily available illustrations, see W. B. Emery, *Ancient Egypt* (Pelican Books, 1967). Cf. A. Ruch, in *Aeg. Ztschr.*, Vol. 58 (1923), pp. 101-2; B. Kemp, in *Jnl. Eg. Arch.*, Vol. 52 (1966), pp. 13-22.

¹⁶⁰J. Balcz, in *Mitt. d. Dt. Inst., Kairo*, Vol. 1 (1930), pp. 160-61, on fortresses, 65ff.

¹⁶¹*Ibid.*, p. 69.

¹⁶²L. Borchardt, in *Aeg. Ztschr.*, Vol. 36 (1898), p. 95; H. Grapow, in W. Wreszinski, *Altägypt.*, Vol. 1, 136.

¹⁶³Balcz, *op. cit.*, p. 69. Egyptian variations on the recessed-paneling theme are illustrated by Ruch, *op. cit.*, p. 13.

¹⁶⁴D. Scott-Moncrieff, *Hieroglyphic Texts from Egyptian Stelae* (Br. Mus., 1911), Pt. I, p. 1.

¹⁶⁵W. Zippert, in *Archiv für Orientforschung*, Vol. 7 (1931), p. 299.

¹⁶⁶W. Zippert, *Atlas*, I, 85b.

¹⁶⁷Balcz, *op. cit.*, p. 70f.

¹⁶⁸N. 243, loc. cit., p. 86.

¹⁶⁹Balcz, *loc. cit.*, p. 86.

¹⁷⁰Harmon, in *Revue d'Égyptologie*, Vol. 7 (1950), p. 139.

¹⁷¹Balcz, p. 86.

¹⁷²Piggott, in *The Dawn of Civilization* (New York: McGraw-Hill, 1961), p. 86.

¹⁷³Balcz, *op. cit.*, p. 69; Borchardt, *op. cit.*, p. 99.

¹⁷⁴See the note in H. Grapow, *Das 17. Kapitel des aeg. Totenbuchs* (Berlin, 1912), p. 38, if you can find the work.

¹⁷⁵Harmon is hailed as "the Atom of humanity . . . the pillar of heaven, the beam of earth."

¹⁷⁶H. Kees in A. Bertholet, *Wörterbuch der Religionen*, Vol. 4, 1. The central pillar is added to the four in the primitive sacred book.

¹⁷⁷R. Anthes, *Mitt. d. Dt. Inst. Arch.*, Vol. 6 (1965), p. 1.

¹⁷⁸W. Zippert, in *Archiv für Orientforschung*, Vol. 7 (1931), p. 299.

¹⁷⁹Mace, *Tomb of Sennetib* (New York: Metropolitan Museum, 1916), p. 87.

¹⁸⁰D. Daumas, in *Aeg. Ztschr.*, Vol. 95 (1968), p. 3.

¹⁸¹E. Quibell, *Excavations at Saqqara*, Vol. 1 (1926), Pl. 57: Nos. 1, 6, 7; Pl. III, pp. 1

End of an Era

Life Among the Mormons

The five-year-old Indian boy living in our home was having difficulty understanding some of the principles of the gospel. When we explained to him that he would have to be eight years old before he could be baptized, he took a deep breath and replied, "It sure is taking a long time to make a Mormon out of me!"—Carl Van Tassell, Myton, Utah

"End of an Era" will pay \$3 for humorous anecdotes and experiences that relate to the Latter-day Saint way of life. Maximum length 150 words.

Our grandson was teaching a Sunday School class and using for his text A Marvelous Work and a Wonder, by Elder LeGrand Richards. One morning as he was ready to leave for Sunday School, he couldn't find the book. Rushing downstairs, he asked, "Has anyone seen the Marvelous Work and a Wonder?" Very solemnly and with deadpan expression his younger brother stood up and announced, "I'm right here. What can I do for you?"
—Mrs. G. Stanley Brewer, Ogden, Utah

An old Indian was standing on the top of a hill with his son, looking over a beautiful valley below them. Said the old Indian, "Someday, my son, all this land will belong to the Indians again. Paleface all go to the moon."

We may make much of man's orbiting in space—but why marvel so much? asked one observer. Haven't we been orbiting in space all our lives on a wonderful world? The Creator is still in command.

—Elder Richard L. Evans

Dieter's Dinner: It's hard to be eager over something so meager.—Frances Craze

A noted pianist was asked to accompany a young woman who was making her singing debut. The young lady had great ambitions—but unfortunately had had little training. After a frustrating half hour of rehearsal, the pianist cried "Madam, it's no use. I play the black keys—I play the white keys—but you apparently can sing only the cracks!"

A teacher must be like an expert gardener. She must know when to hoe, when to prune, and when to leave alone.

Two men carrying briefcases stopped in front of a traffic snarl. One glanced at his watch and looked at the traffic. "Hmmm," he said to his companion, "do we have time to take a cab or shall we walk?"

The first thing to do in life is to do with a purpose what one proposes to do.

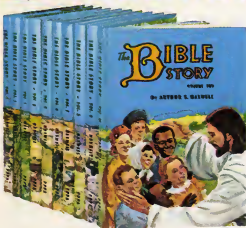
—Pablo Casals, noted cellist

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